

A  
COMPANION  
TO THE  
ALTAR:

Or, An HELP  
To the worthy Receiving of the  
*LORD'S SUPPER.*  
By DISCOURSES and MEDITATIONS  
Upon the whole  
Communion-Office.

To which is added, An  
ESSAY upon the OFFICES  
OF  
*Baptism, Catechism, and Confirmation.*

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The Sixth Edition.

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By *THO. COMBER* D. D.  
Late DEAN of *Durham.*

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COMPANION  
TO THE  
ALTAIR:

OF AN ALBERT  
To the worthy Receiver of the

ALTAIR

By DISCO



Continuation-Office

To which is added, An

Essay upon the

OF

British, Celtic, and Continental

the Old

By

the Dean of

LONDON

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To the Most Reverend Father in God

RICHARD

By the Divine Providence

Lord Archbishop of YORK,

Primate of ENGLAND and  
Metropolitan.

May it please your Grace,



*Have often with much  
Pleasure and Admir-  
ation observ'd, how rare-  
ly every Part of Divine Service  
is suited to its proper Subject;  
whereof there needs no better  
Instance, than that which is  
under our present Considerati-  
on. The Communion is the*

## The Epistle Dedicatory.

*most sublime Duty of Christianity, the Compendium of Religion, the best Opportunity for Repentance, the highest Exercise of Faith, and the strongest Engagement to our Charity; and accordingly it is fitted with an Office agreeable to its Usefulness and Grandeur; wherein the Directions are full and perspicuous, the Exhortations vigorous and importunate, the Devotions fervent, and expressive of more than ordinary Affections: An Office, wherein equal Regard is had to the Majesty of the Ordinance, and the Advantage of the Receivers; to the Custom of the ancient, and the Benefit of the present Times. So that the Illustration*



## The Epistle Dedicatory.

*stration of this one Part of Liturgy, will contain Arguments to convince the Negligent, Instructions to teach the Ignorant, and be the properest Method to prepare us for this Sacrament, to assist us in Receiving, and to confirm us in all Holiness and Vertue afterwards. Yea, I dare affirm, that he, who will conscientiously practise by these Measures, can neither be an Ill Man, an Unworthy Receiver, or an Enemy to that CHURCH, which affords him such excellent Means of Salvation.*

*Wherefore that these Endeavours may be made publick with more Advantage, I have been bold to recommend them to your Grace's Patronage, and that with*

## The Epistle Dedicatory.

*with great Reason. For their Subject being of the highest Mystery, and their Design to adorn the most eminent Office of the Church, could no where be more justly presented than to your Grace, who, beside the Dignity of your Primacy, and the Honour of so high a Station in this Church, are so known a Lover and Patron of all its Primitive Administrations : Besides, your Grace hath a peculiar Title to the Author, as well as a Right in the Subject of this Discourse ; for he first received the Holy Order of Priesthood, and the Power of Dispensing this Sacrament \* from*

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\* Οὐχ ἔχον ἐστὶ χωρὶς τῆς Ἐπισκόπου ὑπεβαπλίσαν, ὅτε περὶ  
φε αἱ. Ignat. Ep. ad Smyr. Apost. Can. 39. Concil. Laodic.  
C. n. 57.

## The Epistle Dedicatory.

*from your Grace's Hands; to whom therefore he will ever pay the Reverence and Observance due to a Spiritual Father †. In fine, I am obliged to make this Tender, by my Condition and my Duty, by Gratitude and Affection; and your Grace's fair Approbation of my First Essay, encourageth this to hope for a candid Acceptance, both as it is a Testimony of my Respect, and as it may minister to the Devotion of those who approach to GOD'S ALTAR.*

My Lord,

*There is nothing more useful  
to the Friends of this Church,  
nor*

---

† *Esto subjectus pontifici tuo, & quasi anima parentem suscipe.*  
Hieron. ad Nepot. Epist. 2.



## The Epistle Dedicatory.

*nor more convincing to the Dis-  
senter from it, than to present  
her pure and primitive Order  
of Worship, in its natural  
and lovely Splendor, whereof,  
by the Divine Mercy, I have  
seen some Experiments from my  
former Attempt; and if this  
may prevail also, to undeceive  
the Seduced, to amend the Pro-  
phane, and to elevate the Devo-  
tion of Pious Men, I shall have  
all I aimed at in this Work;  
only I most gladly comply with  
this Opportunity, to testifie my  
self*

10 OC 61

Your Grace's

Most Dutiful Son,


And most Humble Servant.

*Tho. Comber.*



# The Introduction.

## Of the Communion Service in general, with the Reason and Use of this Undertaking.

§ 1.  hatsoever Benefits we now enjoy, or hope hereafter to receive from Almighty God, they are all purchased by the Death, and must be obtained through the Intercession of the Holy Jesus. And for a perpetual Memorial hereof, we are not only taught to mention his Name, in our daily Prayers, *John* 14. 13, 15, 16. but are also commanded by visible Signs to commemorate and set forth his Passion in the Lord's Supper, *1 Cor.* 11. 26. wherein by a more forcible Rite of Intercession, \* we beg the Divine Acceptance

\* *Fideles etiam inter orandum Christum afferunt Deo Patri victimam, dum scilicet mente affectuque ad sacrificium ejus unicum feruntur, ut Deum sibi habeant faciantque propitium: Annot. apud Med. Christ. Sacrif. Sect. 3.*

ceptance. That which is more compendiously expressed in the Conclusion of our Prayers [**through Jesus Christ our Lord**] is more fully and more vigorously set out in this most Holy Sacrament ; wherein we intercede on Earth, in Imitation of, and Conjunction with, the great Intercession of our High Priest in Heaven ; pleading here in the Vertue and Merits of the same Sacrifice which he doth urge there for us. And because of this Sympathy and near Alliance between these two Offices of Praying and Communicating, we find the Eucharist, in the purest Ages of the Church, was a daily \* Companion of their *Common Prayer*. So that there is no ancient *Liturgy*, but doth suppose and direct the Celebration of this Sacrament, as constantly as the Use of Publick Prayers : They being never separated, but in the Case of Novices, or offending and secluded Christians, who only had the Benefit of the Petitions, but were shut out before the Mysteries were begun. And tho' the Iniquity of our Age hath made the Imitation of this sublime Example rather to be wished for than expected, yet the Consideration thereof may both humble us for the sad Decay of Christian Devotion, and also shew us what excellent Reason our Church had to annex so much of this *Communion Office* to the usual Prayers of all our more solemn Assemblies.

§. 2. As to the particular Form of this Part of the Divine Service, our Church hath taken the same Liberty therein which others had done before. For since our Great Master (who did institute this Sacrament) hath not prescribed any particular Form for the Administration thereof in Holy Writ, there have been in all the first Ages many *Liturgies* composed, suitable to the Places and Times for which they

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Acts 2. 24. Τῇ κλασί τῇ ἀγίῃ ἐν ταῖς προσευχαῖς.



The INTRODUCTION.

3

they were designed. Such are those which now bear the Names of *S. Peter*, and *S. Barnabas*; but especially the Liturgy of *Jerusalem*, called from *S. James*, and that of *Alexandria*, named *S. Mark's*, and that of the famous *Clemens*: Most of which (tho' with some Corruptions) are still extant. And yet, notwithstanding, *S. Basil*, *S. Chrysostome*, and *St. Ambrose*, did every one of them compile a several Liturgy for their several Churches, and yet all different from the *Roman Missal*. And the Reverend Composers of the *Common-Prayer* have used the same Freedom, extracting the purer, and rejecting the suspicious Parts, out of all the former: And so have compleated this Model with so exact a Judgment, and happy Success, that it is hard to determine whether they more endeavour'd the Advancement of Devotion, or the Imitation of pure Antiquity. For we may safely affirm, that it is more Primitive in all its Parts, and more apt to assist for worthy Receiving, than any Liturgy now used in the Christian World. The Stile is plain and moving; the Phrase is that of the most genuine Fathers; and the whole Composition most pious, and proper to represent and give Lustre to the Duty; as we shall shew in the several Particulars, when we have, first, given some Account of the Reason and Use of this Undertaking: And, secondly, in a brief Scheme presented the Method of the whole Communion Service.

§. 3. The Design of this Tract is, that so excellent an Office may be performed with a suitable Devotion. And in order thereto, we have not only explained all the Parts thereof, but by proper Meditations and Prayers all along, have fitted it for the Exercise of any uniform Devotion, during the whole Administration. We have indeed many admirable Books for our Help in this Sacrament; but

they being generally designed for the Clofet, the Affections which were elevated in private, are apt to grow loose and unactive when the publick Service doth begin. Whereas this Discourse, following the Order appointed for the Celebration in the Church, doth entertain the devout Communicant, all the Way, with most pertinent Meditations, most of which, by frequent reading them in private, may be made so familiar, that the Hearing that Part of the Office, will bring them into our Minds in their proper Seasons. For there will be little Opportunity, during the Administration, to use the Book, unless while the Minister is distributing to our Brethren; all which Time may be spent in those Meditations upon the Form of Administration. And yet, tho' we were obliged to follow the Method of the Liturgy, we have endeavoured so to contrive it, that they who desire Variety, or want other Helps, may be assisted hereby in private also. So that you will here find Directions, not only for your Deportment at this Sacrament, but also for your Preparation to it, and Demeanour afterwards. And tho' no Part hereof be improper for such as would communicate, to read, or meditate upon; yet, for your better Advantage, we have added the following Directions concerning the Order, wherein some special Parts of it are to be used, by such as desire to be worthy Receivers.

- |   |   |
|---|---|
| I. When the Minister hath given Notice of the Sacrament,                  |   |
| 1. For your Instruction in the<br>Mystery, and Preparation,               | Partit. I. Sect. VIII. all.<br>Part. III. Sect. II. §. 1, 2,<br>3, 4, 5, 6. and §. 9. |
| 2. If you find any Unwilling-<br>ness to come, read                       | Part. I. Sect. IX. all.   |
| 3. If you are dejected, so as to<br>be discouraged from com-<br>ing, read | Part. II. Sect. II. IV. V. all.   |

## The INTRODUCTION.

### II. On the Day before you are to Receive.

#### 1. To direct and assist you.

- |  |   |   |
|--|---|---|
| 1. In your Preparation in general, read —                    | } | Part. I. Sect. II. all,   |
| 2. In your Examination, read —                               |   | Part. I. Sect. III. §. 4, 5, 6.<br>7. and Sect. VIII. §. 6, 7, 8. |
| 3. In your Confession, read —                                | } | Part. II. Sect. I. §. 4, 5, 6.                                    |
| 4. In your Resolutions of new Obedience, read —              |   | Part. II. Sect. III. all.   |
| 5. In the Exercise of your Charity.                          | } | Part. I. Sect. III. §. 8, 9, 10.                                  |
| 1. In giving, read —   |   | Part. I. Sect. VI. all.   |
| 2. In making Satisfaction, r.                                |   | Part. I. Sect. VIII. §. 9.  |
| 3. In forgiving Injuries, read —                             |   | ib. — §. 10.  |
| 4. In Praying for others, r.                                 | } | Part. I. Sect. VIII. all,   |
| 2. To persuade you to be thankful for Christ's Death, read — |   | Part. II. Sect. I. §. 7, 8, 9, 10.                                |

### III. On that Morning that you may approach.

- |                              |                                 |
|------------------------------|---------------------------------|
| 1. With Humility, read —     | Part. III. Sect. I. all.        |
| 2. With Thankfulness, read — | Part. II. Sect. VI. §. 3. to 8. |
| 1. At Christmas, read —      | Part. II. Sect. VI. §. 8, 9.    |
| 2. At Easter, read —         | ib. — §. 10.                    |
| 3. Ascension-Day, read —     | ib. — §. 11.                    |
| 4. Whitsunday, read —        | ib. — §. 12.                    |
| 5. Trinity-Sunday, read —    | ib. — §. 13.                    |

### IV. At the Time of the Celebration.

- |  |   |                                    |
|--|---|------------------------------------|
| 1. While the Elements are consecrating, read — | } | Part. III. Sect. II. §. 7. to 13.  |
| 2. Before, in, and after the Receiving,        |   |                                    |
| 1. Of the Bread, read —                        | } | Part. III. Sect. III. §. 3. to 10. |
| 2. Of the Cup, read —                          |   | ib. — §. 10. to the End.           |

### V. After the Sacrament,

- |  |   |   |
|--|---|---|
| 1. If you would offer up your self to God, read —                              | } | Part. IV. Sect. II. §. 5.                               |
| 2. If you would pray for Grace, read —   |   | ib. — §. 6.   |
| 3. If you would do Acts of Humility, r. —                                      | } | ib. — §. 7.   |
| 4. If you would give Thanks, read —  |   | Part. IV. Sect. III. §. 3. and Sect. IV. §. 3, 4, 5, 6. |
| 5. If you would acknowledge God's Mercy, read —                                | } | Part. IV. Sect. III. §. 4, 5, 6.                        |
| 6. If you are afraid you shall fall off, and desire Grace to persevere, read — |   | ib. — §. 7.   |



# The INTRODUCTION.

## The ANALYSIS of the whole COMMUNION OFFICE.

		Sect.
This Office may fitly be divided into four Partitions :	Partition I. Of the more general Preparation to the Holy Communion.	1. Holy De- fines, in { The Lord's Prayer. I.
		{ The Collect for Pi- rity. } II.
		2. Repent- ance, in { The Ten Command- ments. } III.
		3. Prayer, { The Collects for the in King [and Day] } IV.
		4. Hearing, { The Epistle. in The Gospel. } V.
		5. Faith, in The Creed. }
		6. Charity, { The Offertory and in Sentences. } VI.
		{ The Prayer for the whole Church. } VII.
		2. As more proper to those who are or ought to communicate, { The Warning before the Communion. } VIII.
		{ The Exhortation to the Communion. } IX.

The

Sect.

Partition II. Of the more immedi- ate Pre- paration,	1. More generally, in	<i>The Exhortation at the Communion.</i> <i>The immediate In- vitation.</i>	I.
			II.
	2. More particu- larly, by	1. Expressing our Penitence,	III.
		2. Supporting our Faith,	IV.
		<i>The Absolution.</i> <i>The Sentences, &amp;c.</i>	V.
	3. Offering up our Praises,	<i>1. The general Pre- face and Trisagium,</i> <i>2. The particular Prefaces.</i>	VI.
Partition III. Of the Cele- bration, contain- ing,	1. The Communicant's humble Approach, in	<i>The Address.</i>	I.
	2. The Minister's blessing the Elements, by	<i>The Prayer of Con- secration.</i>	II.
	3. His Distribution of them according to	<i>The Form of Admi- nistration.</i>	III.
Partition IV. Of the Post- Commu- nion, conclud- ing with	1. Prayers and Vows,	<i>The Lord's Prayer.</i>	I.
		<i>The first Prayer in the Post-Communion.</i>	II.
		<i>The second Prayer in the Post-Com- munion.</i>	III.
	2. Praises and Thank- givings, in	<i>The Gloria in Ex- celsis.</i>	IV.
		<i>The final Blessing.</i>	V.
	3. Benediction, by		




# PARTITION I.

## *The more General Preparation to the Holy Communion.*



### S E C T. I.

#### *Of the Lord's Prayer.*

**S. I.**  Here can be no fitter Beginning for this Sacred Ordinance, which so peculiarly challengeth Christ for its Author, than that Divine Prayer which owes its Original to the same Person. The *Lord's Prayer* must be the most proper Introduction to the *Lord's Supper*. It seems our Saviour intended it should be joyn'd to all our Offices of Devotion, because he ushers it in with this Injunction, *Luke II. 2. When ye Pray, say, Our Father, &c.* In Compliance wherewith, as the Church hath again placed



placed it at the Entrance into this Service, so let us repeat it with a fresh Devotion; considering that these being the Words of the Son of \* God, will (if duly repeated) make Way for the Acceptance of all the rest of our Petitions and Services. And as there is nothing can be more agreeably united to the Intercession of Jesus in Heaven, in this our great Rite of Supplication, than that Prayer which himself hath indited: so the Form it self (as the Antients did explain it) doth excellently agree † to this Mystery. Wherefore, passing by its *Analysis*, and *Discourse* upon its several Parts, which we have done before, [*Compan. to the Temple*, Part I. Sect. V.] we shall now, as more pertinent to this Occasion, by a brief Paraphrase, direct the pious Soul how to apply it to the present Duty.

*Paraphrase of the Lord's Prayer.*

§. 2. We confess, O Lord, we are not worthy to be called thy Servants, and yet we desire so to be united to thy Son by Faith, and to one another by Love, that thou mayest be [**Our Father**] in Jesus Christ, by the visible Remembrances of whose Death on Earth, we set forth thy Goodness [**which art in Heaven**] and not to be seen with mortal Eyes. O let us so reverently celebrate this Mystery, that [**Hallowed**] and adored by us, and all the World, may [**be thy Name**] for the Mercies of our Redemption. And let us by this Manifestation of our Saviour's Love be won so fully to thy Obedience, that [**thy Kingdom**] of Grace being set up in all our Hearts, we may be ready against thy Kingdom

\* *Agnoscat Pater filii verba.* Cyp.

† *Oratio illa nihil terrenum habet, sed omnia caelestia, & ad animam tendentia.* Isidor. Pelusiot. Epist. 281.

dom of Glory **[come]**, where these outward Signs shall cease, and we shall see thee Face to Face. In the mean time let this, and every Part of **[thy Will be done]** with the like Sincerity and Devotion by us thy Servants **[in Earth, as it is]** by thy holy Angels **[in Heaven]** who are now attending upon, and desirous to look into these Mysteries. But since we want that immediate Fruition of thy glorious Presence, which those blessed Spirits do enjoy, **[Give us]** at thy Holy Table which thou hast prepared for us **[this Day]** that Bread of Life, the Body of Christ, which is as necessary for our Souls as **[our daily Bread]** is for our bodily Sustenance. And since thou hast admitted us to feast upon the Remainers of the great Sin-offering, be pleased, by Virtue of that Expiation to pardon **[And forgive us]** fully and freely all **[our trespasses]** against thy divine Majesty: **[as we]** moved by the Experience of a greater Mercy in this Holy Sacrament, do heartily **[forgive them that]** now, or at any Time in Word or Deed **[trespass against us.]** Finally, when (with the Expence of thy Son's Blood) thou hast reconciled us to thy self, and to one another, let not the Enemy renew the Breach, **[And lead us not]** into evil Circumstances, lest we (forgetting our Vows) should comply, and fall **[into Temptation]** again, and so provoke thy Spirit to forsake us: We are thine, O Lord, leave us not, **[but deliver us]** as Members of thy dear Son, from all the Snares of the wicked One, that we may be preserved **[from evil]** spiritual, temporal, and eternal; and as a Pledge thereof, do thou, in this Sacrament, to these Petitions set thy **[Amen.]**

## SECT.

\* Et corpus ejus in pane censetur — panem enim peti mandat quod solum fideiibus est necessarium. Tertul. de Orat. Ira Cypr. & Hieron. in Matth. 6. &c. Καὶ τὸ σῶμα ὃ τοῦ χυμοῦ ἀ' ἐλθ' ἐστὶν ἰατρικὸν καὶ μεταλαμβάνειν ἀκαταλείτως ἐν χόρματι. Theophyl. in Matth. 6.

## S E C T. II.

*Of the Collect for Purity.*

§. 1. **T**His ancient and devout Collect was retained, not without great Prudence, as being a most exact and compendious Expression of our Desires of Purity. Nor could it be more conveniently placed, since it is not only an excellent Entrance for the *Communion-Office*, as the *Discourse* will manifest; but a very proper Preface (even when there is no Sacrament) to the rehearsing of, and examining our Lives by, the Ten Commandments, to which it is immediately prefixed. For if we hear the Law with an impure Heart, *Sin will take Occasion by a the Commandment*, to cause Thoughts of Desire after, or Delight in, the very Iniquity which is forbidden; and then how is possible we should heartily say, *Lord have mercy, &c.* or *Incline our Hearts, &c.* So that we are obliged, upon both Accounts, earnestly to beg a pure Heart. And that we may do it with a more knowing Devotion, we shall open the particular Form, by the following plain Division, Discourse, and Paraphrase.

*The Analysis of the Collect for Purity.*

§. 2. This Collect hath 3 Parts,	1. The Reason of the Request,	God's Omniscience, which is expressed,	1. Affirmatively,	Almighty God, unto whom all Hearts be open, all Desires known,
2. The Request it self,	1. The Matter of it,	2. The Means,	2. Negatively,	From whom no Secrets are hid,
3. The Argument used to obtain it,	2. The End,	1. Inter- nal,	Cleanse the Thoughts of our Hearts,	By the Inspiration of thy Holy Spirit,
3. The Argument used to obtain it,	2. The End,	2. Exter- nal,	That we may perfectly love thee, and worthily magnify thy Holy Name,	through Jesus Christ our Lord, Amen.

*A Pra-*

\* Rom. 7. 8. *Admonent enim sepe dum interdiciuntur*, Cypr. de Spect.



*A Practical Discourse upon the Collect for Purity.*

§. 3. Almighty God, unto whom all Hearts be open, all Desires known, and from whom no Secrets are hid] Of all the Divine Attributes, there are none so likely to make us afraid, in this our nearest Approach to God, of coming with an unclean Heart, as his Omnipotence and Omniscience: These two therefore are in Scripture Phrase here set before us, to mind us, that we<sup>b</sup> come before an Almighty and All-seeing Majesty: So that if any Wickedness be but imagined in the Heart, desired by the Will, or acted by the Hand, in the darkest Night, or most secret Corner, it is apparent to him, and he will condemn us for it, unless we first condemn our own selves: Which Consideration we may improve two Ways. *First*, To shew how necessary it is for us to labour for pure Hearts, since we are about to draw near to him, who is so able to punish, and so sure to discover the most secret Sins; to whose Power all Things are subject, and to whose Eyes all Things lie open. If we were to pass the strictest human Examination, our Thoughts would be unobserved and unpunished; but we are now to pass a nearer Scrutiny; for in this Ordinance our God comes in to see the Guests, *Matth. 22. 12.* and as the Priest in the Temple doth search the very Inwards of those who are about to offer up themselves to him. *Secondly*, If we complain that our Hearts are deceitful, *Jerem. 17. 9.* so that we have  
neither

<sup>b</sup> Jer. 17. 9. Psal. 38. 9. Cui—omnis voluntas loquitur. *Missal.*  
Rom. Psal. 44. 21. Job 42. 2. Πᾶσα ἡ καρδία τυγχάνει τετρα-  
χιμσμένη. Petrei Versio. Lit. *Allusio ad victimas excoriatas &*  
*suspensas, dum sacerdos extra scrutatur.* Heb. 4. 13.

neither Strength to root out, nor Skill to discover all the Corruptions that are lodged there, let us look up to him who is able to help us in cleansing this *Angaan Stable*; for we may be assured, if he see it is our unfeigned Desire to be purified, his Omnipotence shall not be employed to ruin us, but to destroy our Lusts; and his Omniscience, not to find them out to our Shame, but to our Amendment; and thus the same Attributes that did terrify us from rude and impure Approaches, will encourage us again to draw near, by shewing us how we may be cleansed.

**§. 4. Cleanse the Thoughts of our Hearts by the Inspiration of thy Holy Spirit]** This Petition is the Paraphrase of *David's Prayer, Psal. 51. 6, 7. Make me a clean Heart, &c.* and the Moral of all those <sup>c</sup> Washings used by *Jews* and *Gentiles*, before they came to the *Altar*: And it is the more necessary for us, because we are not only entering upon the most solemn Part of God's Worship, but also we hope that *Jesus* himself is coming to lodge in our Hearts. Wherefore, being conscious that we are overspread with the Leprosy of Sin, while we are yet a great Way off, *Luke 17. 12, 13.* we cry out *Unclean, unclean, Levit. 13. 45, 46.* and do call upon *Jesus*, saying, *Lord, if thou wilt thou canst make us clean, Matth. 8. 2.* For unless he cleanse us before we come too near, he will either abhor us and our Offerings; or, at least, those impure Thoughts, like *Abraham's Fowls*, will steal away the Benefit and the Comfort of our Sacrifice, and while our Bodies are in the Holy Place, <sup>d</sup> carry our Minds after abominable Things, leaving a Carcass

<sup>c</sup> Psal. 26. 6. *Lavabo ut rem divinam faciam, Plant.*

<sup>d</sup> Οἱ δὲ ἐν τοῖς ἁδύτοις ὑπάρχοντες τὴν διαύσιαν εἰς βίβλας τῶν ἁγίων περὶ τὰ χεῖρα. Philo. Leg. Allegor.

casts before the Altar. And therefore that no filthy Imaginations may defile us, nor secular Thoughts disturb us, let us pray to be inspired with that purifying Spirit, *Psal.* 51. 10, 11. which will not only eject, but keep out all evil Affections, and preserve the Possession for the Blessed *Jesus*. For he that took up a pure Lodging for our Lord in the Virgin's Womb, must also prepare his Apartment in our Souls, if ever we have his Company. It is not with Notions or sublime Revelations, but with holy Inclinations and pure Affections that we desire to be inspired; which are more excellent in themselves, and more necessary for this heavenly Feast.

**S. 5. That we may perfectly love thee, and worthily magnifie thy holy Name, through *Jesus Christ* our Lord, Amen.]** It is a great Affliction to a truly pious Man, to find that his Heart retains the least Affection to Iniquity, since he desires to love God with all his Soul, and with all his Strength, and to worship him with all his Power: But whilst Sin hath a Party within, and is a Rival to our Lord, we cannot perfectly love him, nor worthily praise him, no, not in this holy Sacrament, in which we ought to profess, that we love nothing more than God, nay, nothing equal to him, and to shew forth the Greatness and Goodness of our Redeemer to all the World. We are therefore taught to beg earnestly for a pure Heart, lest by any secret Delight in Wickedness, our Protestations of Love should be adjudged feigned, and our Praises Hypocrisy, by him that sees we affect something more dearly, and magnify and esteem it more highly than we do God himself. We cannot indeed love God so much as he deserves; but if we love him sincerely, that is accounted perfectly. And although we cannot sufficiently set forth all the Praise of which he is worthy,



Part I. *The Collect for Purity.*

15

thy<sup>e</sup>, yet when we value him in our Hearts above all Things, we are accounted to *magnify him worthily<sup>f</sup>*, that is, suitably in some Measure to his Goodness. Now, since it is such a Happiness thus to love, and thus to praise God, we must desire a clean Heart, (the necessary Means thereof) *through the Merits, and for the Sake of Jesus Christ*; and then we may be assured that so excellent a Thing, asked for so noble an End, and by so powerful and engaging a Name, can never be denied to us; and so this Prayer shall have its desired Effect, *Amen.*

*The Paraphrase of the Collect for Purity.*

§. 6. O [Almighty God] whose Power is terrible to all that approach thee with polluted Souls; because thou art that Majesty [unto whom] the Thoughts and Imaginations of [all Hearts be open] and apparent, [all Desires] and Wishes after any Evil are [known] and evident, And the God [from whom no Secrets] in Word or Deed [are hid] or by any Policy can be concealed. The Remembrance of our Impurity makes us fear to draw near to thee, till we have implored thee (who alone art able to help us herein) to [cleanse] and purge out all [the Thoughts] of Evil, which are so commonly the Guests [of our Hearts,] lest they provoke thy pure Eyes to pass us by with Abhorrency, and deprive us of the Comfort and Benefit of this Communion. Blessed Lord, prepare thy Lodging in our Souls, [by the Inspiration] of those

<sup>e</sup> Ἀξίως non semper τὸ ἴσον, sed qualemcumque convenientiam denotat, Grot. in Matth. 10. 11. Apposita itaque Greca Versio Petlæi hoc loco, ὃ ἀξιοπρεπῶς μεγαλυνῶμεν.

<sup>f</sup> Μεγαλυνεῖν, non magnum efficere, sed magnum predicare Deum, Psal. 34. 3. Act. 10. 46.

those pure Thoughts and heavenly Desires, which are the Fruit [of thy holy Spirit] and the Harbingers of the King of Glory, [that we may] (as it is our unfeigned Desire) at all Times, and above all Things, most sincerely and [perfectly love thee] and not suffer any secret Lust to be thy Rival in our Hearts: [and] that we may also, especially in this Sacrifice of Praise, [worthily magnify] and agreeably set forth the Glory of [thy holy Name] in giving so illustrious a Salvation to us [through Christ] Jesus, for whose Sake we beseech thee to hear us, for he is thy Son, and shall be [our Lord] for ever. [Amen.]

### SECT. III.

#### *Of the Ten Commandments.*

§. I. **A**S Moses, by the special Command of God, did sanctify the People before the first Promulgation of this Law, *Exod. 19. 14, 15.* so it is our Care, in the preceding Collect, that all may be pure which are now to hear it; for God's Law is so holy, that such as have Hearts defiled with the Love of Sin, are neither <sup>a</sup> worthy to receive it, able to understand it <sup>b</sup>, nor likely to profit by it. Nor must any Man think these Divine Precepts of the Moral Law so appropriated to the *Jewish Synagogues*, (where they were constantly read with great Reverence) as to deserve no Place in the Christian Worship, or at least that we need not so great

<sup>a</sup> ἡ καθαὶ γὰρ καρδίᾳ ἐφαπτομένη ἡ διέσκεπον. Plato. *Pfal.* 19. 8, 9.

<sup>b</sup> Εἰ γινώσκας τὸ τοῦ θεοῦ αὐτοῦ. Plotinus. John 7. 17. *Ecclesi* x. 26.

great Preparations before they are read to us; for our Saviour hath rather more strictly enjoyned, than any ways abrogated these Measures of eternal Goodness: And withal assures us, that the keeping of the Precepts is the Way to everlasting Life, *Matth. 5. 19, 20. and Chap. 19. 17.* So that all of us are concern'd to know this Covenant, to which we are engaged in our Baptism; this Rule, by which we are to square our Lives here; and this Law, by which we must be judged hereafter. And therefore it is appointed that these Commandments shall be read in this Place, while all the Congregation is together, to the Catechumens as well as to the elder Christians; to those that do not, as well as to those that do communicate: And that immediately before the Gospel, to make that the more welcome to us, when the Law hath humbled us by its Terrors. Wherefore we here present the general Division of them, both to instruct the Ignorant, and to afford all an Opportunity to see their principal Offences against them at one Glance, while the Minister is reading them, or when we have no Time for more particular Examination.



*The Analysis of the Ten Commandments.*

*The First Table.*

*Sins chiefly forbidden.*

*I. The IV Commandments of the first Table, concern  
our Piety towards God,*

- |   |  |  |
|---|--|--|
| 1. As to the Object<br>of our Worship,    | I. Com. Thou<br>shalt have no<br>other Gods,<br>&c.                  | { Apostasy,<br>Deifying the Creature,<br>Distrust of God.  |
| 2. As to<br>the Manner of<br>our Worship. | 1. In our<br>solemn<br>Addresses to<br>God.                          | II. Com. Thou<br>shalt not make<br>to thy self any<br>graven Image<br>&c.  |
|   | 2. In all<br>other<br>Acts that<br>have re-<br>spect un-<br>to him.  | III. Com.<br>Thou shalt not<br>take the Name<br>of the Lord,<br>&c.  |
| 3. As to the Time<br>of our Worship,      | IV. Com. Re-<br>member that<br>thou keep holy<br>the Sabbath,<br>&c. | { Neglect<br>of the Sabbath,<br>and other<br>holy Times<br>Mispend-<br>ing them<br>in { Idleness,<br>or<br>Debauchery. |

*The*

## The Analysis of the Ten Commandments.

## The Second Table.

*Sins chiefly forbidden.*

II. The VI Commandments of the second Table, concern our Charity to our Neighbour,	1. Directing us in the Duties of our several Relations.	1. Natural as Parents, Children,	V. Com.	1. To Negligence,
		2. Religious, Ministers People,	Honour thy Father and thy Mother, &c.	Superiours, Pride, Evil Example
		3 Civil, Kings, Subjects,		2. To Disobedience,
		4 Domestic, Masters, Servants.		Inferiours, Contempt, Resisting.
2. Forbidding us to do any Injuries, either,	1. In Deed, against our Neighbour's.	1. Life	VI. Com. Thou shalt do no Murder.	Taking away Life, Quarrelling, Anger, Revenge, Cruelty.
		2 Charity.	VII Com. Thou shalt not commit Adultery.	Adultery, Fornication, Wanton Desires, Words, Behaviour, Drunkenness.
		3. Goods or Estate	VIII. Com. Thou shalt not steal.	Theft and Robbery, Oppression, Cheating, Unjust detaining, Idleness.
		4. Good Name.	IX. Com. Thou shalt not bear false Witness, &c.	False Testimonies, Lying, Slandering, Tale-bearing, Flattery.
		2. Or in Thought and Desire.	X. Com. Thou shalt not covet, &c.	Covetousness, Envy at others, Discontent with our own.

*A Practical Discourse on the Ten Commandments.*

§. 3. It must not be expected that I should explain the particular Commandments, which would too much swell this Work: Only I shall undertake two Things. *First*, To direct how to use them for our Profit when there is no Communion. *Secondly*, And chiefly, how they may be used in private, to help us in our Preparation for the Blessed Sacrament.

As our natural Ignorance makes it necessary to teach us this Law of God in our *Catechism*: So our Aptness to forget that which is good, requires that it should be repeated in our publick Service. It is dangerous either not to know or not to remember these holy Commandments<sup>e</sup>, which are proclaimed by our God, approved by our own Consciences, and established with eternal Rewards and Punishments. Whosoever therefore thinks it a Trouble to hear them so often, neither considers the Weight of these divine Precepts, nor observes that his own frequent Breaches of them do shew, that they are not read often enough to fix them so in his Mind as to procure a sincere Obedience. For till we do exactly observe them, we do not know or remember them as we ought. Let us then endeavour so often as we use them, to receive Benefit to our Souls thereby.

And to that Purpose, *First*, You must with great Humility receive them from the Mouth of the Minister, as if they were spoken from Mount Sinai by God himself, (imitating the Tenderness of good *Josiah*, 2 *Chron.* 34. 19.) and cast your selves down upon your Knees, for that is the most suitable Posture for Criminals, who are to petition for Pardon; and thus listen to every Commandment with diligent At-

<sup>e</sup> Εἰ δὲ πάντες ἐδύνατο βλέπειν ὁμοίως ἡ μνημονεῖν τὸ συμπέειν, εἴεν ἂν πρὸς δέοις νόμων. Porph. de Abst. 1. 8.



Attention and a submissive Reverence. *Secondly*, Apply them every one carefully to your Ways; for since you have neglected to follow the Direction of this holy Law as your Guide <sup>d</sup>, it now becomes your Accuser; <sup>e</sup> and it may be an excellent Opportunity to bring you to the Knowledge of your sinful Estate, and so unto Repentance; because your gracious God doth allow you the Liberty of second Thoughts, and will not condemn you for these Offences, if you condemn your selves for them. Ask then your own Heart seriously at every one, Have I not been such a one? Done this Evil? Neglected this Duty? And when your Conscience answers, *Yes*; then you must most passionately cry out, *Lord have mercy upon me*, and forgive me this or that Sin. *Thirdly*, Let the Discovery of so many Breaches, and the Sight of so vast a Heap of Guilt, make you afraid to add Sin unto Sin, and to break these holy Bonds any more; <sup>g</sup> for therefore have you lived at random, because you have not considered your Ways, nor compared them strictly with God's sacred Law. But now, that you are freshly minded of your Duty, and reprov'd for your former Neglect, it will be expected you shall be more afraid to transgress hereafter; and therefore desiring never more to offend, say, *Lord, incline my Heart to keep this Law*. And thus the Hearing of the Ten Commandments may be an Exercise of our Repentance, and a Means of Amendment every Day.

§ 4. It is of excellent Use frequently to compare our Ways with God's Law; for so it would be our  
C 3
Guide

<sup>d</sup> Καλὸν μὲν γὰρ τὸ μὴ ἀμαρτάνειν, ἀγαθὸν δὲ καὶ τὸν ἀμαρτάνοντα μετανοεῖν. Clem. Alex. Præd. i.

<sup>e</sup> Rectum est index sui & obliqui.

<sup>f</sup> Iterata enim lex sollicitores reddit negligentes. Ambr. in Galat.

<sup>g</sup> Hoc nos pessimus facit, quod nemo vitam suam respicit. Sen. Epist. 38.

Guide before we act, to put us upon our Duty; our Reprover afterward, to bring us to Repentance; and our Monitor, to prevent the like Misdoings for the future. But I am the briefer in this Consideration, because my main Design tends to the Holy Sacrament; and also because the Church hath here placed the Ten Commandments principally as the Rule and Measure of *that Examination* which St. Paul makes to be necessary before we eat thereof, 1 Cor. 11. 28. For the same Apostle teacheth us, that *by the Law* is the Knowledge of Sin, Rom. 3. 20. And Experience also sheweth that there is no readier Way to discover our Iniquities, and humble us for them, than the serious Application of this exact Rule to our perverse and crooked Paths. I shall therefore, *secondly*, give Directions how we may so try our Ways by them, as to prepare our selves for this heavenly Feast. To which Purpose let it be considered, that this Duty of Self-Examination is never so necessary as now, when we purpose to receive the Holy Communion: For it is but Hypocrisy to seek a Pardon for Sins which we never perceived our selves guilty of, and foolish Presumption to make a Covenant before we have weighed the Conditions to which we are to be obliged. Until we see the Number, and apprehend the Heinousness of our Transgressions, and fear the Vengeance due unto us for them, we are altogether unfit for the Commemoration of his Death who suffered for our Offences. It is the Sight and Sense of Sin alone, that will shew us what Need we have of so glorious a Redeemer. This will shew us our Obligation to Jesus, and teach us heartily to praise God for him, and passionately beg an Interest in him: Whilst he that doth not discern his Guilt, not foresee his Danger, is stupid and unmoved at this amazing Spectacle of a bleeding, languishing,

ing, dying Saviour; he hath no Love nor no Fear, no Tears nor no Desires, no Relenting or Indignation for what is past, nor any Vows and Wishes as to the Time to come; and shall be judged an unworthy Receiver. So that if you desire Comfort in, Benefit from, or Acceptance at, the Holy Table, I charge you to be exceeding curious and diligent in this Examination.

The *Pythagoreans*, and better Sort of Heathens, did strictly call themselves to an Account every Night, before they went to sleep, Where they had been? What Evil they had done? Or what Good they had left undone? And shall not they condemn those Christians, who will not do the same once in a Month, or three or four Times in a Year; especially upon so solemn an Occasion, and for so excellent an End, as to procure a Pardon sealed for all their Misdemeanours? The *Rabbins*<sup>k</sup> perswade the devouter *Jews* to spend a whole Month together before the Feast of Expiation, in examining all their Lives, assuring them that all those Offences which they discover shall be forgiven them in that Great Day: Which may more truly be applyed to this Ordinance. That holy *Anchoret* which the *Patriarch* of *Alexandria* found in the *Egyptian* Desarts, said, he had Employment enough for his whole Life there (where he had nothing else to divert him,) to judge and condemn himself. And shall not we be justly condemned of the Lord, who think a Day or two too much to be so employed? But I hope I need add no more to perswade to so good a Work. And therefore supposing this a sufficient Conviction to those who have any Care of their Souls, I shall proceed to direct *how* we must examine our selves by these Commandments.

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<sup>k</sup> Buxtorf. *Synag. Judaic.* Cap. 18.



§. 5. When the Minister gives Warning of an approaching Communion, we must contrive to have at least one whole Day separated to this so necessary Trying and Judging our selves. And first, as this Law was given in the Wilderness, *Exod. 19. 1.* so we cannot use it in a Crowd; but when we purpose thus to apply it, we must retire from the World, and lay aside all secular Business, <sup>1</sup> *Psal. 4. 4.* and carry our Minds with us into some Place of Privacy, that we may wholly attend this great Work, which will take up our whole Time, and imploy all our Faculties. For we communicate so seldom, and generally live so carelessly between one Time and another, that our Sins are numerous, our Consciences intricate, and many Things forgotten, and all confused: So that it is not for us to alledge, that the Primitive Christians did not use such Solemnity of Preparation; for they lived strictly, received daily or weekly, and kept their Souls always in good Order: For which Cause also I suppose Commandments were not appointed to be read in the ancient Liturgies. Did we lead such Lives, we might be accepted with lesser and shorter Preparatives: But most of our Hearts will tell us the Case with us is far otherwise. Secondly, Having thus chosen a Time and Place for the undisturbed Proceeding in this grand Affair, we must resolve to spend it Fasting, *Dan. 9. 3.* not only that we may not be diverted, or lose any of this precious Time by our Meat; but that our Minds may be more spiritual, and more clear, our Body more gentle, and more at the Command of the Spirit, <sup>m</sup> that our Hearts

<sup>1</sup> *Secessi de populo, in me unicum negotium est mihi. Tertull. de Pall. c. 5.*

<sup>m</sup> *Infirmetas carnis vigorem mentis exacuit, ut affectis artubus, vires corporum in virtutes transferantur animorum. Saly. lib. 1. de Prov.*

Hearts may be tender; and more apt to grieve for Sin, and fear God's Wrath; as also that we may punish our Flesh, for the gratifying of which, most of our Sins have been committed; that we may acknowledge our selves unworthy of our daily Bread, and finally declare, that we desire Peace with God, more than our very Food, and do so earnestly hunger and thirst after Jesus, that we forget our bodily Sustainance. *Thirdly*, Begin this Work with humble and hearty *Prayer* to him that sees your Heart, and must be your Judge. Beseech him to help you to prevent his Judgment by condemning your selves. Desire him to fix your Thoughts, strengthen your Memory, and to work upon your Affections; that you may perceive how often, how heinously, and how long Time you have offended, and may, with a relenting wounded Heart bewail the same. *Fourthly*, After this rise up, and meditate how merciful thy God hath been, in not summoning thee to his Tribunal as yet, and in giving thee this Opportunity to prevent a sad and final Doom. Remember thy Heart is deceitful, and not willing to see its own Baseness, or to discover its own Shame, nor apt to censure it self <sup>a</sup> aright. And yet *curst are they that* do this Work of the Lord deceitfully, *Jer.* 48. 10. for it will be their own Ruin. Wherefore resolve to set about it with all possible Sincerity and Strictness, as believing thou mayest never have another Opportunity, but that thy next Inditement may be in another World; and in the mean Time, think that an All-seeing God will come in at this Feast, to inquire how faithfully thou hast per-

<sup>a</sup> Prov. 21. 2. *Nemo non benignus sui iudex.* Sen. de Ben. l. 2.

*Nemo sua mentis motus non aestimat equos.*

*Quodque volunt homines se bene velle putant.*

*Quo pratergressus, quid factum in tempore, quid non.*

*Offensus pravis, dato palmam & præmia rectis.*

performed this Duty. And then, *Fifthly*, Set your self seriously to look over all the Records of your Memory and Conscience. Call to mind all Places you have been in, all Companies and Persons with which you have conversed. Reflect upon your Designs, your Business, your Pleasure and Divertisements, with all those Circumstances which may represent unto you all your Evil Thoughts, Words, and Actions, and may set before you all the Good which you have omitted. And if any seem dubious, you must prove and try them, *Lam. 3. 40.* that you may condemn them in your Judgment, as well as recollect them by your Memory. And do this as impartially as is possible, judging the same of your own Actions, as you would, if they were done by the worst of your Enemies. For your better Help wherein, the following Table is contriv'd.

*§. 6. Brief Heads of Self-Examination upon every one of the Commandments.*

*Commandment I.*

*Though I have not Atheistically denied the Being of God, or wickedly renounced him by Apostasy, yet,*

*§. Have I not loved, desired, and delighted in other Things more than God?*

*§. Have I not feared Men more than God; and sinned against him to avoid their Displeasure, or outward Sufferings?*

*§. Have I not trusted in Man, and relied on outward Means more than on God, in my Wants, Dangers, and Distresses?*

*§. Have I neither neglected lawful Means, or used unlawful Means, to bring me out of my Troubles?*

*§. Have I not despaired of God's Mercy, so as to neglect my Duty, or by presuming upon it, encouraged my self to go on in Sin?*

*§. Have*



§. Have I not been fearless of the Divine Threatnings; and yet discontented with, impatient under, and unreformed by God's Corrections?

§. Have I not been unthankful for good Things, or ascribed the Praise of what I am, have, or can do, to Fortune, my self, or any other Creature?

Lord have Mercy, &c. And incline, &c.

Commandment II.

Though I have not worshiped God by Images, yet,

§. Have I not entertained gross and false Conceptions of God; and worshipped him as is unbecoming his Divine Nature?

§. Have I not failed in any of the Parts of Religious Worship?

§. Have I not either omitted or slightly performed Morning and Evening Prayer, and reading the Holy Scriptures?

§. Have I not been indifferent and customary as to my coming to the Publick Worship?

§. Have I not behaved my self there without Reverence or Devotion, forgetting the Presence of the Invisible God, whom I serve?

§. Have I not by Design or Carelessness neglected the Lord's Supper, or come to it ignorantly, rashly, and without Preparation?

§. Have I not received it irreverently, and without spiritual Affection, or broken the Vows and Promises I then made?

Lord have Mercy, &c. And incline, &c.

Commandment III.

If I have not openly blasphemed the Holy Name of God, yet,

§. Have I not slightly or irreverently mentioned his Holy Name, or Attributes?

§. Have I not prophanely jested upon, or abused his Holy Word?

§. Have

§. Have I not violated Holy Places, Persons, Ordinances, or any Thing peculiarly dedicated to God?

§. Have I not taken God's Name in vain, by common Swearing, or by Cursing my self or others?

§. Have I not taken false, or unlawful Oaths; or broken my lawful Oaths or Vows; especially my Baptismal Vow?

Lord have Mercy, &c. And incline, &c.

#### Commandment IV.

§. Have I not neglected the Publick worship of God on the Sabbath Day?

§. Have I not mispent any Part thereof in vain Sports, idle Discourses, complemental Visits, or unnecessary Business?

§. Have I not permitted those under my Charge to prophane it?

§. Have I not forgotten to praise God for the Creation, and Resurrection, especially on this Day?

§. Or for his other Mercies in his Son, or his Servants, upon the Festivals of the Church?

§. Have I not slighted these Solemnities, or abused them by Debauchery?

Lord have Mercy, &c. And incline, &c.

#### Commandment V.

§. Have I not omitted, or acted contrary to my Duty in those Relations wherein I stand?

§. Have I not censured, envied, or railed against my Domestical, Ecclesiastical, or Civil Governours; instead of honouring, imitating, and praying for them?

§. Have I not been undutiful to my Parents; disloyal to my Prince, stubborn and unfaithful to my Master, refractory and unthankful to my Minister, peevish and unkind to my Yoke fellow?

§. Have I been careful to instruct and encourage in well doing? To prevent and chastise for ill doing those under my Charge?

Lord have Mercy, &c. And incline, &c.

Com.

Commandment. VI.

If I have not actually taken away the Life of any Person, yet,

- §. Have I not made my Neighbour's Life grievous, conceal'd Designs against it, or willingly hasten'd his Death, or wish'd it?
- §. Have I not by fighting and quarrelling wounded or maim'd him, or drawn him to any Vice, which might destroy his Health, or shorten his Life?
- §. Have I not been rashly and immoderately angry, or used reviling and quarrelsome Speeches, or harbour'd Thoughts and Purposes of Malice and Revenge?
- §. Have I not been intemperate in Meat or Drink, or any other Ways prejudic'd my own Health, or endanger'd my Life?

Lord have Mercy, &c.

And incline, &c.

Commandment. VII.

If I have escap'd the grosser Acts of Adultery and Fornication, yet,

- §. Have I not neglected to use the Means to preserve my own and others Chastity?
- §. Have I not by Gluttony and Drunkenness pamper'd my Body, or by cherishing unclean Thoughts, Purposes, and Desires, defil'd my Soul?
- §. Have I not run into any Occasions, or used any Provocations of Wantonness?
- §. Have I not used or listened to filthy Talking, or been guilty of immodest Garbs, or unchaste Behaviour?

Lord have mercy, &c.

And encline, &c.

Commandment. VIII.

If I have not been guilty of notorious Stealing or Robbery, yet,

- §. Have I not by Negligence in my particular Calling run into Debt, without Hopes or Purposes of Repayment?
- §. Have I not wasted my own Estate, and ruin'd my Family, by Idleness or Prodigality?

§. Have



§. Have I not cheated my Neighbour in buying and selling, breaking my Covenants, fraudulent Writings, or falsifying my Word?

§. Have I not, by Violence and Oppression, exacted of my Inferiours, or by unreasonable Usury taken Advantage of others Necessity?

§. Have I not wasted or imbezeled that which was committed to my Trust, refus'd to restore the Pledge, abus'd what was lent, or deny'd that which was found by me?

Lord have mercy, &c.      And encline, &c.

Commandment. IX.

If I have not before a Magistrate directly sworn falsely, yet,

§. Have I not accusom'd my self to lying in my common Discourse?

§. Have I not maliciously and uncharitably rais'd or spread Abroad evil and false Reports of my Neighbour?

§. Have I not encourag'd such ill Reports, nor publish'd the Faults of another to his Disgrace?

§. Have I not undervalu'd good, or flatter'd bad Men, and given also a false Character to please a Friend?

§. Have I not suffer'd an innocent Person's good Name to be traduc'd, when I had Opportunity or Power to clear it?

§. Have I not by Pride conceiv'd, or by Boasting utter'd false Things concerning my self?

§. Have I neither sought unjustly to uphold, or wilfully to blast my own Credit?

Lord have mercy, &c.      And encline, &c.

Commandment. X.

§. Have I not secretly murmur'd at the Providence of God, as if others had too much, and my self too little?

§. Have I not greedily coveted the Estate, Honours, or Comforts of my Neighbours, nor sought by evil Means to procure them to my self?

§. Have

§. *Have I not env'y'd any, so as to be griev'd at their Prosperity, or to wish or rejoyce in their Losses and Calamities?*

§. *Have I not been apt to undervalue all my own Things, and neglected to give God Thanks for them?*

§. *Have I not too passionately pursu'd Riches and Honours, so as to neglect my Soul, and Religion, upon these Accounts?*

Lord have mercy, &c.

And write, &c.

§. 7. Whosoever hath particularly and seriously ask'd his own Soul the foregoing Questions, will be far from the Vanity of the young Man in the Gospel; nor is it likely that he will now have the Confidence to say as he, *Matth. 19. 20. All these have I kept from my Youth.* For his own Conscience will tell him, in most Inquiries, that *he is the Man*; and accordingly the Church hath provided the Publicans Confession, *Luke 18. 12. Lord have mercy upon us.* Which now may be fitly used, *First*, As an humble and dolorous Confession that we are guilty, very guilty; for when the Prisoner falls down and craves Mercy, it shews he is convinc'd of his Fault, and in that Phrase is suppos'd to acknowledge it. *Secondly*, As a passionate and earnest Exclamation for Pardon, which now appears infinitely needful, when this black and dreadful Bill is set before us. Yet lest all this should not be sufficient to produce that Sorrow and Shame which is necessary for this solemn Confession, but our Hearts remain still obdurate and unrelenting, let every one lay before him these Considerations. *First*, Meditate of the *Nature* of all these Sins of which thou art guilty: They are the Actions of a poor helpless depending Creature, done against the holy Will and most gentle and reasonable Commands of that Majesty who could destroy thee in a Moment, and whom Angels,  
and

and all the World besides, exactly do obey. And besides, thou may'st upbraid thy self with the Folly of Anger, the Fury of Revenge, the Filthiness of Lust, and the Shame of Lying, the Beastliness of Drunkenness, and the Misery of Covetousness, the Unreasonableness of Pride, and the Vanity of seeking human Praise, the Restlessness of Ambition, and the Vexation of a discontented Mind. Consider the Malignity of all Sin, and the Baseness of every Particular; and surely it will appear it was Impudence and Ingratitude, Folly and Madness in thee ever to commit them. *Secondly*, Meditate of the Number of them; and think, that if there be so much Evil in one Sin, how deplorable is thy Case who hast offended in so many Kind? Oh! how often hast thou acted or design'd the greater and more notorious Wickednesses? And for (those which we account) the lesser, what is wanting in the Odiousness of the single Acts, thou hast supply'd by frequent Repetitions; few Days, nay Minutes, passing in thy whole Life, in which thou dost not sin in these Instances. I doubt not but thy Memory now presents a vast Number to thee; but alas! those that were never observ'd are far more; and those that are forgotten, are more numerous than both. Yet these are all noted in the Records of Heaven; so that if thou could'st apprehend this formidable Army, it would lay thy Confidence in the Dust, and strike thee with Amazement, to consider how many times thou hast deserv'd Condemnation. *Thirdly*, Meditate of the *Desert* of these Sins, viz. that the *Wages* of (any, the least, unobserv'd, or forgotten) Sin is Death, Rom. 6. 23. And then how many Times hast thou deserv'd to be cut off? Consider how thou art, by these Transgressions, expos'd to the Wrath of God, and to suffer all those temporal, spiritual, and eternal Miseries, which the righteous Judge  
of



of all the World hath threaten'd in his Holy Word. And if thy Heart be apt to excuse its Faults, on Pretence of a corrupt Nature, a violent Temptation, or a sudden Surprize, and will not believe, or fear that God is so highly displeas'd; then tell thy own Soul, that for one Offence, the Angels were cast out of Heaven, and *Adam* out of Paradise; and he that is the Lover of Men, for lighter or fewer Crimes, doth lay dreadful Plagues and Miseries upon thy Brethren; and God is no Respector of Persons: He spared not his own Son, when he stood in the Place of Sinners, and shall he spare thee? Oh look up to the Cross of *Jesus*, and behold his Agonies and his Sorrows, hear his Groans and Cries, observe his Anguish and his Pains! Is not God highly displeas'd with Sin, when he makes his own Son the Example of his Wrath to his offending Servants? In short, know, that if Repentance do not now procure thy Pardon, thou shalt have God and all Creatures thy Enemies, and mayst justly expect Losses and Crosses, Poverty and Reproach, Diseases, and an evil Death; and (which is more horrid) to be depriv'd of the Aids of God's Spirit, and the Offers of Grace, and to be left in thy own Hardness and Impenitency, as one that refuseth to be reclaim'd. And if any or all these have not yet fallen upon thee, it is only because the Lord will try whether at this Time thou wilt seriously repent; but thou art not acquitted, though he do a while forbear. *Fourthly*, Meditate of those *Aggravations* which make thy Sins worse than those of other Men, and that will convince thee, that thou deservest no less: For, *First*, Have not many of them been committed against thy Knowledge and Reason; and in despite of all the Checks and Reluctancies of thy Conscience? *Secondly*, And although thou hast made so many Vows, and taken so many Re-

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solutions

olutions never to act them more; yea, and engag'd this upon the Holy Sacrament of Christ's Body and Blood: Yet, hast thou not entertain'd them again? *Thirdly*, Have not all those Mercies and Favours, spiritual and temporal, wherewith thy heavenly Father hath courted thy Love, been abus'd by thee, and cast away upon thee, when all this could not prevail to make thee leave one Lust, or perswade thee to give over piercing him that hath dy'd for thee? *Fourthly*, Hast thou not proceeded in thy evil Courses, after all those Examples of divine Vengeance on others, and all those Calamities which Sin hath brought upon thy own self? Hast thou fear'd any longer than the Smart remain'd? Hast thou not made the Almighty almost weary of correcting thee? And shew'd thou lovest thy Sin too well to be easily torn from it? *Fifthly*, And finally, how mischievous have the *Effects* of thy Transgressions been? They have dishonour'd God, disgrac'd thy Religion, encourag'd the Wicked to persevere, incited the Innocent to follow thy Steps, and offended weak and tender Christians. This is indeed a sad Story, and, if we rightly apprehend it, may make the best to cry out with trembling and deep Contrition, **Lord have mercy upon us!** But lest this dismal Account, which will scarce fetch one Sigh from a stupid Soul, should overwhelm others in Grief and Despairation, I shall add, that we are not like the Jew, who when the Law thunder'd from Mount *Eball*, could only sign it with a dreadful *Amen*; for we look farther, and beholding the Lamb of God, do make bold to crave Mercy; the very Acknowledgment of our Sin being wrapt up in a Petition for Pardon: And the right Use of all this is, not to affright us from *Jesus*, but to drive us to him; to shew, not only how little we deserve, but how much we need a Pardon; it is to represent  
how

how far God can forgive, and how highly our dear Redeemer hath merited, seeing so great and deserv'd Vengeance is yet withholden, and the Gate of Mercy still kept open for such wretched Creatures. Our Design in this Discovery of Sin is to convince us, that it is high Time to desist from adding to this infinite Heap; that it is extreamly necessary to seek for Absolution; and that it will be an admirable engaging Favour if we be again accepted. For Mount *Sinai* is the Way to *Sion*, and the *Law* our Schoolmaster to bring us to *Christ*. When therefore your Heart is full of these Thoughts, and when Hope and Fear, Sorrow and Desire, are struggling within you, in the midst of these Passions bend your Knees, and begin to arraign your self at the Bar of your merciful Judge, where humble Confession is the readiest way to Remission. Acknowledge therefore all you have found, relate your Shame and Indignation at your self, your Grief and Anguish for all your Misdoings, intreat as for your Life, and with all Earnestness beg for Pity and Pardon, remembering he never did cast off any that thus came to him. Your Confession it self will be no other than a larger Paraphrase of *Lord have mercy, &c.* But if you require a *Form*, the Church hath made excellent Provision, in that *Acknowledgment before the Consecration*<sup>a</sup>, to which the Reader is desir'd to turn; and while his Heart is in this Frame, with great Devotion to recite that Form.

§ 8. But that this is not all the Use of these *Ten Commandments*, we may learn from the other Part of the Versicle repeated after each of them, being *David's Prayer*, *Psal. 119. 36. viz. And incline our Hearts to keep this Law.* Which minds us of the

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next

<sup>a</sup> *In quantum tibi non peperceris, in tantum tibi Deus crede parcat.*  
Tertull. <sup>a</sup> See Part 2. Sect. 3. § 9.



next Part of our Preparation for the Holy Sacrament, to which the Law is apt to minister, viz. Secondly, the renewing of our Covenant: And this will necessarily follow our Confession, if it be sincere, and the Language of a contrite Heart. Since we now have discover'd the Vileness and Danger of our sinful Courses, we must needs be full of Indignation against those Ways, and cannot but wish we may never fall into the like Circumstances again: Nay, God may expect, that those who are so drench'd in Tears, and amaz'd with Fear, shall now study how they may keep the right Paths of his Law hereafter. This was the principal End why you were put upon considering your Ways, that you might turn your Feet to his Testimonies, *Psal.* 119. 59. And if you be now desirous to do this, it is the best Sign of your Repentance, the surest Evidence of your Pardon, and the best Disposition in the World for your Reception of these Mysteries; wherein it is God's Part to seal your Absolution by the Blood of his dear Son, and yours to give up your self entirely to his Service for ever hereafter, since he hath so graciously quitted the old Scores: So that there is no doubt but the true Penitent doth now desire, with all his Soul, to forsake his Sins, and do his Duty better. Only, because we find our Hearts averse, and not easily inclin'd to this, which (our Conscience tells us) is our Interest and our Happiness, the Church hath added this short but significant Petition, to him that can turn the Heart, and work in us both to will and to do, that he would encline, &c. Which Prayer, that it may be said with *David's Spirit*<sup>1</sup>, we must resolve to follow

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<sup>1</sup> Et oremus quod ille oravit, & quod oremus imitemur affectu  
— si oramus sermone, compatiamur & mente. S. Ambr. in *Psal.*  
119.

low those good Inclinations when it pleaseth God to work them in us. And to that Purpose, before we make this our solemn Promise, we must labour to bring our Hearts to condemn the Ways of Sin, and to approve of the Ways of Holiness, lest we should mock the Almighty, by begging his Help in that which we never intend to perform; and lest our Vow should vanish into Air, if we do not first consider the Particulars to which we bind our selves. And for our Assistance herein, viz. that our Engagement may be advis'd and well grounded, and our Prayers for the divine Aid may be hearty and sincere; we may, after our Confession, (while our Hearts are yet bleeding for our former Offences) enlarge our Thoughts into these or the like Meditations.

§. 9. *First*, to alienate our Affections from Sin, that we may in earnest, and for ever renounce it, let every one of us ask his Soul these Questions.

*First*, How little of either true Profit or solid Pleasure have I reap'd from Sin? The Gain is curs'd and intangled, the Delight short and unsatisfying, ending either in Vexation or a restless Desire, which stays longer, and wounds deeper than ever the fantastick Pleasure reach'd. How certain is it, that none of these Purchases can last beyond the short Duration of my frail Life? And how little Security have I, that my Death shall not be ere the next Morning? *Secondly*, Yet how great a Trouble have I had all my Life for this trifling and uncertain Reward? The Gain was a Shadow; but have I not thereby lost my good Name, or my Health, my Time, and my Parts, the Love of my best Friends, and the Hopes of God's Favour? Have not these Sins hinder'd my Prayers, disquieted my Conscience, set my Neighbours against me, and fill'd my Ways

with Losses, Crosses, Mischiefs, and evil Accidents? Have they not often made me ridiculous and base, hated and distrusted, and left me full of Fears and sad Expectations, making my Life uneasy, and my Death far more bitter and more terrible? *Thirdly*, But these are but the Beginnings of Sorrow; for is it not as sure as God is true, that if I persist in them, I shall lose all my Interest in my only Saviour, forfeit all my Hopes of Heaven, and sell my Title to his glorious Kingdom, which is full of ravishing and endless Pleasures, and all abundance of whatsoever Heart can wish? And besides this unsupportable Loss, shall not my Soul be condemn'd in the last dreadful Judgment, and cast into the Regions of Horror and Darkness, Anguish and Torments, that have no Abatement, nor no End? Why then, O my Soul! wilt thou buy these Vanities so dear, and be so abus'd by thy Enemies, so ungrateful to thy dying Redeemer, and so mischievous and cruel to thy self? Wilt thou ever be so foolish and so desperate to commit the like again? Say then, O my Soul! I abhor and renounce these accurs'd Delusions, being almost enrag'd at my self that I have been cheated with them so long; my Reason is convinc'd, and my Will perswaded, that thy Ways are the right: Therefore, O Lord incline, &c.

§. 10. *Secondly*, To engage our Minds to all the Duties of Religion and Piety, Justice and Charity, that we may unalterably chuse them, let every one of us meditate,

*First*, Why should I be backward to vow my Obedience to the Laws of God? Are they any Thing else but a Method of living well and wisely, free from Fears and Injury? Do they not teach me to bear my self so, that I may win the Favour of God and good Men, and be safe in the best, and happy in the worst Condition? Can I wish my dearest Friend,



Friend, or my own Soul, a greater Felicity than to be meek and patient, grateful and contented, temperate and industrious, just and bountiful, to converse with God, rejoyce with Angels, to imitate the Saints, follow the blessed *Jesus*, and to seek everlasting Joy? *Secondly*, Doth God require any Thing impossible, unjust, or unreasonable? Am I to bind my self to any more than that which my Judgment and my Conscience (when I am serious) tell me it is fit and expedient for me to do, although it had never been commanded? Is it any more than that which all the wisest and best Men, the Friends of God, and the Darlings of Heaven, have done with the greatest Delight and Pleasure? And therefore it is the only Proof of a generous and noble Spirit. *Thirdly*, Is not my God the best of all Masters; who covers the Infirmities, and strengthens the Weaknesses of his Servants? Can I fail to please him who begets the Desire, and enables for the Performance; who makes the Way familiar and easy, pleasant and inviting, and yet where there is a hearty Endeavour doth make many Abatements, and accept the Will for the Deed<sup>f</sup>, who begins his Assistances early, and continues them 'till he hath perfected this excellent Work? *Fourthly*, and finally, shall I not be rewarded with a glorious Crown in Heaven, for being so wise as to chuse to be happy on Earth? Is not this the sure Way to the Enjoyment of God, the Society of *Jesus*, and the Fellowship of glorify'd Saints and blessed Souls, to eternal Peace, never-ceasing Joy, to the most perfect and compleat Felicity, which shall last for ever, though the Trouble of gaining it be but short and transitory? Be wise therefore, O my Soul! and easily perswaded to chuse thine own Happiness;

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<sup>f</sup> *Quid voluit, etiamsi non valuit adimplere.* 2 Cor. 8. 12.

and say, I desire and long to be acquainted with these Paths of Pleasantness, I chuse and love them all. *O Lord encline our Hearts to keep these Laws.* And now I hope it may be Time to bend your Knees again, and with a fresh bewailing of your Transgressions, and many Acknowledgments of your Conviction, to renounce and protest against all Iniquity; especially that, by which you have been most apt to fall; and also to vow and engage, that you will lead a holy Life; which you must do most seriously, as in the Presence of God: And, finally, looking unto *Jesus*, the Purchaser of Pardon, and the Giver of all Grace, most humbly beg the holy Spirit, that you may be enabled to keep this pious Resolution, since it is your Wisdom and Happiness never to break it more; to which Purpose say, *Lord write all these thy Laws in our Hearts we beseech thee.* That is, in our Memories and our Affections, that we may not offend against them. *Psal. 119. 11.* For if his Spirit ingrave them on our Souls, we shall with Ease and Pleasure keep and do them. *Ezek. 36. 26.* Wherefore let us beg this Favour most earnestly, and let us not doubt of being heard: For this is the first and greatest Part of the new Covenant; God hath ingag'd he will *put his Laws in our Minds, and on our Hearts will he write them,* *Jerem. 31. 33. Heb. 8. 10.* And farther, if we so sincerely pray for this Grace of Obedience, it will ingage our heavenly Father still more effectually to grant the last Clause, *viz. that our Sins and Iniquities he will remember no more.*

SECT. IV.

## SECT. IV.

*Of the two Collects for the King.*

§. I. **T**HE King's Majesty is fitly prayed for after the Commandments, because he is *Custos utriusque Tabula*: His Example is a great Encouragement to the Good, his Power a Terror to the Evil, and so may be a great Furtherance to the Observation of the Laws of God. And it doth as conveniently precede the daily Collect, for therein we beg all inward Grace, and herein all outward Prosperity for the Church, which is always prosperous under good and happy Princes. And although we had prayed for the King before, <sup>a</sup> yet we are enjoined to do it here again, for these Reasons: *First*, Because the Welfare of the King's Majesty is of so great and universal Concernment to Religion and the Laws, to Ministers and People, that no one earthly Blessing is so necessary to be asked, or so advantageous when obtained. *Secondly*, Because this is a distinct Office, anciently used some Hours after Morning-Prayer <sup>b</sup>, and S. Paul seems to command that we should pray for Kings, in all our Prayers, and that, *first of all*, 1 Tim. II. 1, 2. as we in this Service do. *Thirdly*, Because it was ever the Custom, (not only of the *Jews*, <sup>c</sup> in the Time of the Oblation; but also) of the Christians, <sup>d</sup> in the Time of the Celebration of these Mysteries, to supplicate

<sup>a</sup> Comp. to the Temple. Part. I. p. 2. Sect. VI. <sup>b</sup> Vid. Spar. Rational. pag. 239. <sup>c</sup> Ezra 6. 10. Ταῖς θυσιῶν ἐπέδεικνυν, αὐτὸς ὑπὲρ τῆ βασιλείας ἐλέγον προσφέρειν τῷ Θεῷ. Joseph. lib. 12. cap. 17. <sup>d</sup> Ἐν τῷ ᾧ μυστηρίῳ καίρω. Theoph. in 1 Tim. 2. Oratio premittitur pro populo, pro Regibus, pro ceteris. Ambr. de Sacr. l. 4. c. 4. Vid. August. Epist. 59. ad Paulin. & Chrystin. 1 Tim. 2.



cate for their Princes, as all ancient Liturgies do attest. *With unbloody Sacrifices and mystical Rites* (saith Eusebius) we endeavour to obtain the Divine Mercy, in order to the common Peace, offering up then to God Supplications for the Church of God, and his Vicegerent the King, for his Interest, and his Children beloved of God, *De Vita Constant.* l. 4. c. 45. And sure it is prudent to ask our greatest Mercies often, and especially then, when by the Commemoration of this all-powerful Sacrifice we may be most likely to prevail. Yet it is not necessary to disturb the Prayer of Consecration with this and the following General Intercession, as the Roman Missals do: But it is much more conveniently set here in the first Place. I shall only add, that these Reasons are given, not so much to satisfy enquiring Curiosity, as to shew how reasonable and fit it is, that we should again fall upon this Duty, with a fresh Devotion; to stir us up whereunto, here is new Fuel, in these Varieties of Forms, laid upon the Altar, which will help us to break forth into Holy Flames, if the good Spirit but please to blow upon us.

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The Analysis of the first Collect for the King.

§. This Collect hath three Parts.

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| <p>1. Of whom we ask [God] described by,</p> | <p>1. His Name,<br/>2. His Supremacy,<br/>3. His Might,</p> | <p>{ Almighty God,<br/>whose Kingdom is<br/>everlasting,<br/>and Power Infinite,<br/>have Mercy upon the whole Church,<br/>And so rule the Heart of thy chosen Servant GEORGE, our King and Governor,<br/>that he (knowing whose Minister he is) may above all Things seek thy Honour and Glory,<br/>And that we and all his Subjects (duly considering whose Authority he hath) may faithfully serve, honour, and humbly obey him,<br/>in thee and for thee, according to thy Blessed Word and Ordinance,<br/>Through Jesus Christ our Lord, whowith thee and the Holy Ghost liveth and reigneth ever one God World without End, Amen.</p> |
| <p>2. For whom we ask,</p>                   | <p>1. In general for the Church,</p>                        |   |
| <p>2. In particular for</p>                  | <p>1. The King, that he may be pious, intimate,</p>         | <p>1. The Cause,</p>  |
|  |   | <p>2. The Effect,</p>   |
|  | <p>2. The People, that they may be loyal; shewing,</p>      | <p>1. The Branches.<br/>1. Fidelity.<br/>2. Honour.<br/>3. Obedience</p>  |
|  |   | <p>2. The Ground of it,</p>   |
| <p>3. In whose Name we ask,</p>              |   |   |

*A Practical Discourse on this Collect.*

**§. 3. Almighty God, whose Kingdom is everlasting, and Power infinite, have mercy upon the whole Church.]** The Entrance into this Prayer is a Confession of God's eternal Supremacy, and Omnipotence, in the very Words of Scripture, *Psal.* 145. 13. *Dan.* 4. 34. *Psal.* 147. 5. thereby to lift up our Hearts above the mutable Glory and limited Power of all earthly Kingdoms, to him that reigneth for ever, and doth whatsoever he pleaseth. Our Princes are many, and not suffered to continue by reason of Death, *Heb.* 7. 23. Be they never so great, or so good, so dear or so useful, they must be taken from us. But our Supreme King is always one, and reigns throughout all Ages; so that God's Church can never want a Patron to secure it in all the Changes of this World; especially since his Power is as infinite as his Dominion is endless; and his Might hath no Limits but his Will. Upon the serious Meditation whereof, we may with Hope, and chearful Expectations, ask for the *King's Majesty*, who is the Head of this Church, and for all the Members of the same; for this Everlasting and Almighty King is able to furnish them all.

**§. 4. And so rule the Heart of thy chosen Servant GEORGE, our King and Governor, that he (knowing whose Minister he is) may above all things seek thy honour and glory.]** The Blessings which are bestowed on the single Members of a Church, are the Comfort and Advantage only of a few; but if it may please God to direct the King always to seek his Glory, herein he shews Mercy to the whole Church, and blesteth all the Nation at once. For the Prince's  
Piety

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\* *Deo non posse nolle est, & posse e velle.* Tertul. in Prax.



Piety doth put such Discouragement upon Vice, and cast so great a Reputation and Lustre upon Religion, that good Men, out of Love, will follow, and evil Men, for Fear, will pretend to comply with so excellent an Example. And thus Vertue becomes publick, and encouraged and prevailing; but Wickedness infamous and obscure, and loseth many of its Followers; which is curiously expressed in *Psal.* 72. Nor is there any one earthly thing that the truly pious Christian doth more heartily desire: *We beg with daily Supplications* (saith *Lactantius*, concerning the most excellent Emperor *Constantine*) *that the Divine Majesty will always preserve you, whom he hath chosen to preserve us all, and that he will inspire you with a Heart always to persevere in the Love of God, which will be advantageous and salutary to all, and will procure your endless Happiness, and the Peace of all your Subjects,* *Lact. Instit.* in fine. Kings are the choicest of God's Servants, and in Scripture peculiarly stiled *his chosen*, *Psal.* 89. 3. 19. So that we may presume to beseech him to bestow more than ordinary Grace upon our dear Sovereign, whom God hath so mercifully preserved over us. We may pray therefore with much Hope, and we ought to beg with great Devotion, that God would rule over him who governs us; and guide him, by whose Counsels we are ordered, in such wise, that he may ever have in his Eye the Power and Goodness of his great Master, and always (*know*, that is) consider <sup>f</sup> by whom he is deputed, and bear himself continually as the Vicegerent of God, by whom all Kings reign: And in all his Actings and Consultations, that he may aim at nothing so much, as the advancing of the Divine Glory, from whence all his Honour is derived. And surely herein our gracious King will  
firmly

<sup>f</sup> Θεὸς ὁ διακονός, ἔσσι. Rom. 13. 4. λειτουργοὶ Θεοῦ, v. 6.

firmly establish his own Throne, and make all his Subjects happy. For that Wisdom and Piety, Justice and Equity, which doth set forth God's Glory, and make so many join in magnifying him, that hath set so excellent a Prince over us, will be both his and our extraordinary Benefit. We will therefore ever pray that our Sovereign Leige may be above all concern'd to continue his Care to defend the Church, and execute Justice, that we may be happy under his Shadow, and After-Generations may call him blessed; to which every loyal Heart and pious Soul will most affectionately say, *Amen.*

§ 5. And that we and all his Subjects (duly considering whose Authority he hath) may faithfully serve, honour and humbly obey him, in thee and for thee, according to thy blessed Word and Ordinance.] We must not only look at the King's Duty, but also be mindful of our own: For the Happiness of a Nation consisteth, not only in a Religious Prince, but also in Obedient People: And therefore we are taught, in the next Place, to pray, that not only *we*, but all that are under his Majesty's Dominion, may be loyal and faithful, humble and obedient, revering his Authority, observing his Laws, and opposing all his and our Enemies: That we may serve him with our Estates and Persons (if need be), and never desert his Interest, either for Cost or Peril: Which Prayer we must not only make, with respect to our temporal Felicity, but as *duly considering* that the Almighty and invisible Governour of the World, doth not rule us immediately by himself, but by Kings, to whom he hath delegated his *Authority*: So that they bear his Name, and act by his Power<sup>s</sup>: And such as re-  
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<sup>s</sup> Ex. 22. 28. Pf. 82. 1. 6. Dii, i. e. *Judices qui potestatem Dei exercent.* Ab. Ez.

bel doth fight against God, *Act. 5. 39*, oppose his Word, and resist his Ordinance, *Rom. 13. 2*. Wherefore we desire Grace to obey, not only for fear of Wrath, but for the Lord's Sake, *1 Pet. 1. 13*. that is, for Conscience Sake, *Rom. 13. 5*. And this will produce the firmest and readiest Obedience to all the Commands of our Governours; when we observe them as subordinate to the Laws of God, *Eph. 6. 1*. [*in the Lord*<sup>1</sup>] as far as they do not contradict the plain Will of the Almighty, and [*for the Lord*] *Rom. 13. 1*. that is because of his Authority vested in them. And thus the best Christian will be the best Subject. Let us therefore most fervently beg that we may all be conscientiously obedient; and if we desire that heartily, we shall not only obtain Grace from God to be so, but this Petition is an Evidence we are already loyal. And were it sincerely put up by all, there could be no Treason nor Rebellion harbour'd in our Breasts; but we should live in Peace, and please God, adorn the Gospel, *Tit. 11. 10*. oblige the King, and declare to all the World, that it is not only the Duty, but the Interest of Princes, to defend the Religion of this Church, which makes the best Men, and loyalest Subjects in the World.

**S. 6. Through Jesus Christ our Lord, who with thee, and the Holy Ghost, liveth and reigneth ever one God, World without End, Amen.]** It was a false and malicious Calumny of the Jews, that the Kingdom of Jesus was inconsistent with the Empire of Caesar; for Obedience to Kings

<sup>1</sup> *Quicumque obfirmat faciem suam contra Regem, perinde est ac si obfirmaret faciem contra Divinam Majestatem.* Midr. Cohel. *Τὸν βασιλέα πολεμῶν οὐδ' αὖς ὄρεται καὶ ἐς τὴν ἡμετέραν.* Clem. Con. <sup>i</sup> Sed intra limites Discipline. Tertul. Quia -- poterant aliquid imperare perversum, ideo adjunxit in Domino. Hieron. in Eph. 6. Superiorum imperia dura declinanda sensim, & relinquenda magis sunt quam respuenda. Aul. Gell. Noct. At. 1. 2. c. 7.





Justice, and shewing Mercy, to advance [**thy honour and glory**] for he, in so doing, will engage us all to praise thee, for setting so wise and gracious a Prince over us. [**And**] to compleat his and our Happiness; Grant [**that we, and all**] others whom thou hast placed in the Condition of [**his Subjects**] seriously and [**duly considering**] that for thy Sake [**whose Authority he hath**] we owe him all Duty and Allegiance [**may faithfully serve**] him with our Prayers, Lives, and Fortunes, and also [**honour him in his Person, with our Hearts, and humbly obey him**] in his Laws by our whole Conversation, so far as is possible [**in thee**] by the Help of thy Grace [**and for thee**] and for thy Sake, by a conscientious and exact Obedience [**according to**] the Commands of [**thy blessed Word**] the Appointment [**and Ordinance**] of thy Supreme Providence. O Lord, let us be so happy to obtain this [**through**] the Merits of our great High Priest [**Jesus Christ**] who hath enjoyned this Obedience, and is [**our Lord**] who sets up Christian Princes on Earth to rule under him, [**who with thee**] the Father [**and the Holy Ghost**] most gloriously [**liveth and reigneth**] in Heaven [**ever one God**] in that [**World**] which is [**without End**] and yet not forgetting us that are his Members, in this changeable and uncertain World. For his Sake be it so. [**Amen.**]

*Of the Second Collect for the King.*

§. 8. This Prayer is only added to help our Devotion, with a greater Variety; but being as to the main so little different from the former, it shall suffice to remark, that the Petitions are here grounded on a never-failing<sup>1</sup> Foundation, the Word

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<sup>1</sup> Matth. 24. 35.

of God, viz. Prov. 21. 1. *The King's Heart is in the Hand of the Lord; as the Rivers of Waters, he turneth it whithersoever he will.* Although the King's Heart be unsearchable to Men, Prov. 25. 3. and his Purposes seldom to be alter'd by any of his Inferiours; yet Almighty God hath shewed many Instances<sup>m</sup> that he can change the Decrees of the greatest Monarchs; and as the Gardener,<sup>n</sup> by opening certain Sluices, can direct the Streams of his Watercourses to which Part of his Plantation he pleaseth; so can the King of Kings direct the Counsels, and turn the Designs of all mortal Princes to his own Glory and the Prosperity of his Church. To encrease our Wealth at Home, to secure us against foreign Enemies, and defend us in the Exercise of the true Religion, is the Care of our gracious King, the Prayer of all good Subjects, and the End of Government it self<sup>o</sup>; and therefore let us rejoyce, that we have such a God to ask it of, and such a Prince to ask it for, whose Endeavours are a great Encouragement to this Petition. What is farther requisite the following Analysis and Paraphrase will supply.

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<sup>m</sup> Ezra 1. 1. and 7. 28. and 9. 9. Neh. 1. 11. Dan. 3. 29. Rev. 17. 17. <sup>n</sup> See Hammond on Psal. 1. 3. <sup>o</sup> See 1 Tim. 2. 2. *Ut placidam & quietam vitam degamus cum omni pietate & honestate. Quid enim aliud est imperium nisi cura salutis alienae?* Ammian. Marcellin.



*The Analysis of the second Collect.*

§ 9. This Collect hath four Parts.	1. The Compellation,	[Almighty and Everlasting God,
	2. The Ground of this Petition, being God's Word, concerning,	1. His Power over Kings. { We are taught by thy holy Word, that the Hearts of Kings are in thy Hands, and that thou dost dispose and turn them as it seemeth best to thy godly Wisdom;
	3. The Petition it self, and in it,	2. His Providence about them, { We humbly beseech thee so dispose and govern the Heart of GEORGE thy Servant, our King and Governour, that in all his Thoughts, Words and Works, he may ever seek thy Honour & Glory, and study to preserve thy People committed to his Charge, in Wealth, Peace, and Godliness.
	4. The Motives to make it effectual, taken,	1. For what it is made, { 2. In Behalf of whom, { 1. God's Glory, { 2. The Nation's Good, { Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord, Amen.

*The Paraphrase of the second Collect.*

§ 10. O [Almighty] Lord [and everlasting God] who art infinitely powerful, and ever the same, we chearfully call upon thee for our Gracious Prince, because [we are taught by] thy Spirit in [thy holy Word, that the hearts] of all Men, yea, even in the Councils and Purposes [of Kings] which seem of all other the most unsearchable and unalterable, yet [are in thy hands] and at thy Command, so that thou canst direct them to any Good, or restrain them from any Evil: [and that thou dost] by thy over-ruling Providence [dispose and turn them] as the Rivers of Waters; giving

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such Event to every Design [as it seemeth best to thy] divine and [godly Wisdom] by which thou dost manage all the World. Wherefore [we humbly beseech thee] thou great Moderator of Heaven and Earth [so to dispose] the Counsels [and govern the heart of] our gracious Sovereign [GEORGE, thy Servant our] just and rightful [King and Governour] as may best conduce to his and our mutual Comfort. To which End let thy heavenly Grace cause [that in all his] Purposes, and [thoughts, words, and works, he may] most religiously and earnestly [ever seek] to advance [thy honour and glory] by defending thy Gospel, administering Justice, and making it his constant Care [and study to preserve] all his Subjects, who are [thy people] and by thee [committed to his charge] in a most flourishing Prosperity, that they may increase [in wealth] and abound in Plenty, continue in [peace] and dwell safely in the Profession of Religion, and in the Practice of Virtue [and godliness] throughout all Generations. [Grant this] we beseech thee [O merciful Father] of thine own gracious Nature, especially now we plead in this Sacrament [for thy dear Son's sake] and in remembrance of the Death of [Jesus Christ our Lord] and our Redeemer. [Amen.]

S E C T. V.

*Of the Epistle, the Gospel, and the Creed.*

§. I. **W**HEN to these Prayers for outward Prosperity we have added the Collect of the Day, (of which see *Comp. to the Temple*) as a Petition for

Part. I. *The Epistle, Gospel, and Creed.* 53

for internal Grace, and a fit Preparation for the following Portions of Scripture, out of which it is taken, and to which it commonly doth refer: Then followeth the Reading of the *Epistle* and *Gospel*. And it is evident, that long before the dividing of the Bible into Chapters and Verses, it was the Custom both of the *Greek* and *Latin* Churches, to read some select Portions of the plainest and most practical Parts of the New Testament, at the Celebration of the Eucharist, in Imitation of the *Jewish* Mode of Reading the History of the Passover before the Eating of the *Paschal Lamb*, Buxtorf. *Lexic. Chald.* So that we find Mention of Reading the Apostolical and Evangelical Writings in this Office, not only in the Liturgies of S. James, S. Clemens, S. Basil, &c. but in *Iust. Martyr*, *Tertullian*, S. *Augustine*, and others of the Fathers, many of whom have their *Homilies* still extant upon them. And *Strabo* affirms, they were appointed by the first Successors of the Apostles<sup>p</sup>. For the Council of *Valentia*<sup>q</sup> did only fix them to that Place wherein now they stand before the Offertory, that so the *Catechumens* might have the Benefit to hear them. For the particular Choice of them, they are the very Quintessence of the New Testament. And first, *The Epistles* are either plain and pressing Exhortations to some necessary Christian Duties, or rare Discoveries of God's Mercy, or gracious Promises of Pardon and Assistance. And they are first read, in Remembrance of that first Mission of the Apostles, when they went before their Master's Face to every City whither Christ would come, *Luke* 10. 1. that the Epistle may be the Harbinger for the Gospel. And sure it is fit, these being the Words of the Ser-

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vants,

<sup>p</sup> Walafrid. *Strabo* de Reb. Eccl. c. 22.

<sup>q</sup> *Sacrosancta Evangelia ante munus illationem in Missa Catechumenorum, in ordine lectionum post Apostolum legantur. Concil. Val. Can. 1. Anno circa 500 post Christum.*



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vants, that the last Place and greatest Honour be reserv'd to the Words of their and our Master. Secondly, For the *Gospel*, it is either some remarkable History of Christ's Life or Death, some eminent Miracle, or some curious Parable, and Part of his Divine Sermons, which is therefore last read, because the Epistles do usually contain Instruction in the Mysteries of Salvation, but the Gospel presents the Example of *Jesus*, to the Imitation whereof all our Knowledge is but subservient, *Eph. 4. 13.* And to this may be referr'd surely that ancient Custom of standing up at the Reading of the holy Gospel, so frequently enjoined by the foremention'd Liturgies<sup>r</sup>, and so universally practis'd among Christians, both to express an extraordinary Reverence to our Lord's own Words, and also that we may shew our selves ready to obey, by standing in a Posture fit presently to execute his Commands, and to follow him whithersoever he calls us. The Gospel hath such Affinity to Christ, that it is properly the Word of God, and bears the Name of our Lord, *Heb. 4. 12, 13: 1 Cor. 1. 24.* To receive Christ, and to entertain his Word with Faith, is all one. Finally, to believe the Gospel is called eating Christ's Flesh, and drinking his Blood, *Joh. 6.* and is a kind of spiritual Communion; wherefore it is fitly read before this Sacrament, and at the Altar, even when there is no Celebration, because we must hearken to it with the like Reverence, receive it with the like Joy, and return it with the like Gratitude, as if *Jesus* himself was sacramentally or visibly present with us. For thus the Greek Liturgy orders<sup>r</sup>: And the Antients

<sup>r</sup> *Legitur Evangelium stantibus omnibus cum timore & reverentiâ. Liturg. S. Basil. Stantes audiamus S. Evangelium Lit. S. Chrys. Vid. & etiam Sozom. hist. l. 9. c. 19. Confir. Clem. l. 2. Canon. Apostol. 61.*

<sup>r</sup> *Sapientiam & sermonem Dei hunc esse omnes credentes clamamus, Gloria tibi Domine. S. Germ. Theor. Et Liturg. S. Chrys. Gloria tibi Domine dicant omnes.*

Sect. V. *The Epistle, Gospel, and Creed.* 55

used to say before the Gospel, *Glory be to thee, O God,* and afterwards, *Thanks be to God for his holy Gospel,* (*tanquam Christo præsenti*) as if Christ was then before their Eyes. Do you but endeavour to hear it with Faith, so as you may obey and imitate, and then you shall have great Reason to break forth into the Divine Praises. If you remember the sad Tidings of Condemnation, which the Law lately founded in your Ears, Oh, how welcome must the Prospect of so sweet a Saviour, and the News of so gracious a Pardon be unto you! As for the particular Use to be made of these holy Portions of Scripture, I refer the Reader to the *Comp. to the Temple* (Sect. IX. of the *Lessons*) having no Opportunity here to pursue that Subject.

*Of the Creed in the Communion-Office.*

§. 2. As the Apostles Creed is plac'd immediately after the daily Lessons, so in this, after the Epistle and Gospel, since it is founded on the Doctrine of Christ and his Apostles; and herein we follow S. Paul's Method, *Rom. 10. 10.* That as in the Gospel<sup>c</sup> we have in the Heart believed unto Righteousness, so in the Creed we confess with our Mouths unto Salvation. This Creed was compos'd in the second General Council at Constantinople, probably by the famous Nazianzen, *An. Dom. 382.* in the Time of Gratian and Theodosius the Great, approv'd by 150 Bishops, the chief of which seems to be Cyril of Hierusalem, and confirm'd by the Imperial Authority. It is sometimes called the *Nicene Creed*, because it differs very little from that which was compos'd at the first General Council of Nice; nor did this Council intend it

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<sup>c</sup> Quia ut per S. Evangelium corde credatur ad justitiam, per symbolum ore confessio fiat ad salutem. D. Bern.

for a new Creed<sup>d</sup>, but only a fuller Explication of some Articles, in a more particular Confutation of the *Arrians*, the *Macedonian*, *Photinian*, and *Eunomian Hereticks*. And this Creed hath ever since been receiv'd and us'd in the Liturgies of both Eastern and Western Churches; so that although we had the shorter Creed before in the Morning-Office, yet we here again repeat this: *First*, With good Authority. *Secondly*, For weighty Reasons. *First*, For Authority. To omit the Command of God in the Case of the Passover, *Exod.* 12. 43, 48. *That no strangers or uncircumcised should eat thereof*, we have clear Evidence of the primitive Practice, who never celebrated this Mystery till they had solemnly excluded all unbaptized and unbelieving Persons, so that they never administred it to any but those of the right Faith<sup>e</sup>, using this as a Touch-stone to try who might, and who might not stay to communicate; for by the third Council of *Toledo*, about 600 Years after Christ, it was positively commanded, *That every Communicant should (after the Manner of the Eastern Church) repeat this Creed with an audible Voice, that so they may show both what Faith they profess, and that by right Believing their Hearts may be purified and prepared for this Holy Sacrament.* Can. 2, ap. Caranz. Sum. *Secondly*, As for Reason, we may assert the Fitness of it upon these Accounts, *First*, Since in this Sacrament we are to renew our Baptismal Vow, the Foundation whereof

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<sup>d</sup> *Custodiendam esse fidem 318 Patrum qui apud Nicæam, &c. Can. 1. Concil. Constant. 1.*

<sup>e</sup> *Quibus vescentes confessionem fidei sue addebant. Ambr. de Sacr. Diaconus inter precandum clamat, Nullus Catechumenus, nullus Auditor, nullus Infidelis, nullus Hereticus. Constit. Apostol. quod probat Sozom. Hist. Eccles. Τὸς ἀμύητους ἢ βεβήλους ἐξέρχου θυεῶς ἐκκλησίαν. 1.2. cap 25. Καὶ μετὰ ταῦτα ἔξω γίνουσι τῆς μεγάλης ἐκκλησίας οἱ κατὰ νόμον. Dionys. Eccles. Hier.*

<sup>f</sup> *Οὐδεὶς ἄλλω μετὰ αὐτῶν ἔστω ἢ τῶ πιστῶντι ἀλλοθὶ ἔστω τῶ δαδιδαγμένῳ ἢ τῶ κληρῷ. Justin. Mart. Apol.*



Sect.V. *The Epistle, Gospel, and Creed.* 57

is, to believe all the Articles of the Christian Faith, we must not be admitted, till we have declared that we stand firm in the Belief of these Articles. *Secondly*, Because the Eucharist is the highest Mystery of Christianity, and the sublimest Privilege of a Believer on Earth, the Communicants must not only hold the general Creed, but shew themselves free from every Heresy, and profess that they are in the strictest League of Union with the Holy Catholick Church. *Thirdly*, Since this Ordinance is the highest Exercise and noblest Tryal of our Faith, wherein we are to raise up our Minds above the sensible Objects, to believe that which our bodily Eyes do not see, and to receive all the Benefits thereof by Faith alone; it is hugely necessary that we should first train this Grace, by employing it on spiritual Objects, that in his Divine Office it may make a better Flight.

§. 3. How to improve the Creed, and to recite it every Day with a new Devotion, may be learned in the *first Part<sup>h</sup>*, only we shall briefly remark the Necessity and the Manner of using it aright, in order to the Holy Communion. *First*, You may remember that this Sacrament doth necessarily presuppose a firm and affectionate Belief of every one of these Principles, and is a Superstructure raised upon this Foundation; so that the least Doubt or Hesitancy in these main Articles will make the Soul lame in the whole Performance; nor can you be a worthy Receiver, unless you do fully believe the Majesty of the Father whom you have offended; the Divinity, Incarnation, Passion, and Resurrection of the Son, by whom you sue for Pardon; as also the Divine Nature and Sanctifying Efficacy of the Holy Ghost, whereby you hope to be enabled to keep your Covenant, and

<sup>8</sup> Τὸ πᾶν ἡ πίστις ἐστὶ Chrys. Hom. 2. in 2 Tim.

<sup>h</sup> Comp. to the Temple. Disc. of Creed, Part. I. p. 2. Sect. I.

and so in all the rest, especially since this Communion is the peculiar Badge and Cognizance of Christians, wherein we do avow the Lord Jesus to be our Master, and publickly own ourselves Disciples of his Religion; for so both Jews and Gentiles, by eating of their several Sacrifices, did declare they were Servants of that Deity to whom the Sacrifice was presented, 1 Cor. 10. 16. And thus (as *Athenæus* tells us) the various Sects of Philosophy had their *Symposia*, and Commemoration of Feasts, wherein they did remember their Founder, and profess themselves Abettors of his Opinions; in like Manner do we profess our Faith in Jesus by this Divine Festival; and therefore it is necessary that we do first repeat the proper Articles of this Religion, as the Rules by which we resolve to live, and as such infallible Truths, for which (if need require) we will not refuse to die. Secondly, Let us then devoutly say over this our Creed, before the Sacrament especially, and as we go along entertain every Article, not only with an Assent of the Understanding, but with the Consent of our Will, and the Compliance of our Affections, being not only confident of their Truth because God hath revealed them, but delighted with their Excellency, because they tend to make us holy and happy; and then we shall believe them with a Perswasion stronger than can be built upon a Scholastical Demonstration; we shall adhere to them closely and for ever, because they are amiable, and lead us to God and Immortality. Let us not think sufficient till we so believe in Jesus as our Lord and Saviour, that we are moved thereby to repent of our Sins, and cast our Souls on him for Pardon, and then we have spiritually communicated already, we have obtained the Benefits, and perfected the Designs of this Sacrament, and done that internally and nakedly by Faith, which is more solemn-

solemnly effected in the Mysteries themselves; to which there is no better Preparation than such a Repetition of our Holy Faith.

*The Paraphrase of this Creed.*

§.4. **[I]** confess with my Mouth, that I **[believe]** with my Heart **[in one God]** a pure and infinite Spirit, distinguish'd into three Persons; the first of which is God **[the Father]** declared to be **[Almighty]** as he is the **[Maker of Heaven and Earth]** Creator of the whole World **[and all Things]** contained in any Part thereof, both **[visible]** as all bodily Substances on Earth **[and invisible]** as Spiritual Beings and Angels in Heaven.

**[And]** I also believe firmly **[in one Lord Jesus Christ]** the second Person of the glorious Trinity, who is not as Angels or Men adopted, but **[the only begotten Son of God]** not created in Time **[but begotten of his Father]** from all Eternity **[before all]** Ages of the Terrestrial or Celestial **[Worlds]**: Of the same Nature with his Father **[God]** begotten **[of God]** after a mysterious and spiritual Manner, as **[Light]** is kindled **[of Light]** not diminishing his Father's Substance, and yet being **[very God of very God]** derived not as the Creatures, for he was **[begotten]** and **[not made]**; and is equal to God **[being of one]** Nature and **[Substance with the Father]** and of the same Dignity and Power; for he is that eternal Word **[by whom all Things are made]** out of nothing.

I believe also it was this very Son of God **[who]** passing by the fallen Angels, **[for us Men, and for]** the effecting of **[our Salvation]** and Deliverance out of the State of Sin and Death, in which we miserably lay, **[came down]** unto this Earth **[from]**



[from Heaven] and left his Glory; for he took our Nature [and was incarnate] by assuming a Body of Flesh, like ours, only without Sin, because it was conceiv'd [by the] Overshadowing of the [Holy Ghost] in the Womb [of the Virgin Mary]; so, though he was still very God, yet he took the Form of a Servant [And was made Man] living holily, and working Miracles; till at last he was unjustly condemned [and was crucified also] with intolerable Torments, to satisfy God's Justice [for us] and all Mankind, who were become liable to Damnation; which cruel Death he endured [under Pontius Pilate] the Roman President, by whose unjust Sentence [he suffered] till he was really dead, [and was buried, and] yet when he had paid the full Price of our Redemption, [The third Day] after his Crucifixion, by his Divine Power, [he rose again] to Life, [according to] all those Prophecies and Types of him, before recorded in [the Scriptures]. After which he convers'd with his Disciples forty Days [and ascended] in their Sight [into Heaven] where he is restored to all his Glory [and sitteth at the right Hand of] God [the Father] interceding for us. [And he shall come again] at the End of the World [with Glory] and Millions of Saints and Angels [to judge] all Men, according to their Works; [both the Quick] then living [and the Dead] who departed never so long since; whereupon the Wicked shall be condemned to endless Torments, and the Righteous receiv'd to immortal Joy, by the same Jesus [whose Kingdom] shall then fully begin, but [shall have no End] but remain for ever and ever.

[And I believe] most firmly [in the Holy Ghost] the third Person of the glorious Trinity, who is also very God [the Lord and Giver of] Grace  
and

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and all Spiritual [**Life, who**] is not made nor begotten, but [**Proceedeth from the Father and the Son**] yet is not less in Dignity, as [**who with the Father and the Son**] in all Offices of the Church [**together**] and in the same Manner [**is worshipped and glorified**] being the Inditer of holy Scriptures, and he [**who spake by the Prophets**] in the *Old Testament*, and by the Apostles in the *New*.

[**And**] finally [**I believe**] that the whole Body of Christian People, holding the right Faith, do make [**one catholic**] and Universal, true, [**and Apostolick**] Church in which Society [**I acknowledge**] there are great Privileges, viz [**One Baptism**] instituted by Christ, not only as a Sign of, but a Means [**for the Remission**] of all those [**sins**] which we are guilty of when we enter into this Covenant. Wherefore being my self baptized, I hope for Pardon and Grace in this Life [**And I look for**] and expect, that my Body, though after Death corrupted and turned to Dust, shall be restored to Life in [**the Resurrection of the Dead**] at the Last-Day; and I hope then for a Portion in Glory [**and the Life**] everlasting. and that I shall reign in the blissful Kingdom [**of the World**] which is [**to come**] after this is utterly dissolved, [**Amen.**] Lord be it unto me according to my Faith, *Amen.*

§. 4. The Sermon which is here to follow, comes not within the Method we have proposed; so that we shall only note, that it was appointed by Antiquity there should be Sermons<sup>i</sup> or Homilies<sup>k</sup> every Lord's Day, especially when the Lord's Supper was administred<sup>l</sup>; and surely this is the fittest

<sup>i</sup> Concil. 6. Constant. Can. 19. Concil. Mogunt. Can. 25.  
<sup>k</sup> Concil. Vafense. Can. 4. An. Christi 46. <sup>l</sup> Acts 20. 7.  
*Post lectionem Legis & Prophetarum, Epistolarum, &c. Ordinatus*  
*—alloquatur populum verbis exhortatoriis. Const. Apost. c. 4. Leo-*  
*r. Serm. 2. de Pasch. Aug. Confes. l. 3. c. 3.*

Place, since the Sermon is either an Explication of some Article of the Creed preceeding, or an Exhortation to the following Duty of Charity, or some other Christian Vertue : But I do earnestly wish that when there is a Communion, the Minister would suit his Discourse to that Occasion ; for to treat of another Subject then, (although otherwise never so good) will too much divert the Minds of those, whose careful Preparation hath composed their Thoughts for this Ordinance ; whereas if the Sermon be chiefly tending to raise them still into a higher strain of Devotion for their Communicating, it will be a *Word spoken in due Season*, Prov. 15. 23. and rarely improve their Souls, then made tender by Repentance, and much more apt to receive Impressions from all Representations of the Love of Christ, and the Means of our Union with him : Yet withal, the People must now hear with extraordinary Attention ; and receive with great Affection these holy Instructions and Exhortations, drawn from the Word of God, to whom they are now about to approach in the nearest Manner, and so shall they find a great Benefit also from this Duty ; but if they desire more particular Directions. See *Comp. to the Temple, Of the Lessons*, Sect. IX. §. 4, 5, 6, &c.

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## SECT. VI.

### *Of the Offertory and Sentences.*

§. I. **W**E have now professed our Faith to God, and next, we must give some Testimony to our Brethren, that it is not a dead Faith, but  
such



Part. I. *The Offertory and Sentences.* 63

such an one as worketh by Love, Gal. 5. 6. and is made perfect by Charity, Jam. 2. 22<sup>m</sup>. Now there are three Ways to exercise and express our Charity, 1. *Dando*, by giving [*here*] 2. *Orando*, by interceding [*in the Prayer for the Church Militant.*] 3. *Remittendo*, by forgiving [*in the general Warning.*] The first and most natural Act of Charity, is to relieve the Wants of the Necessitous with somewhat which we can spare; and this the Apostle adviseth us to do every Lord's Day, 1 Cor. 16. 1. and by his Authority our Church invites us to give Alms so often, whether there be a Communion or no: For this is now the only real Offering which we Christians can make, being instead of those vast Oblations and costly Sacrifices which the *Jews* did ever joyn with their Prayers; and it is the proper Means of acknowledging God's Bounty to us, and supreme Authority over us; wherefore Alms ought to accompany all our solemn Supplications. And if the *Jews* at this Day do (instead of the daily Sacrifice which now they cannot offer) give a small Piece of Money every Day when they pray, much more ought Christians so to do<sup>n</sup>, to whom greater Love is shewed, and of whom larger Charity is required; and yet we may complain with S. Basil, that *We know some who will fast and pray, sigh and groan, yea, and do all Acts of Religion which cost them nothing, but will not give one Farthing to the Poor; what Benefit is there* (saith he) *of all the rest of their Devotion* °? It is well observed that our Saviour hath enclosed Prayers between Alms and Fasting, Matth. 6. and therefore they are called its two Wings, without which it will scarce fly so high as the Throne of God; however it is very necessary we should give some-

<sup>m</sup> Ἀρχὴ ζωῆς ἡ πόσις, τέλος δὲ ἀγάπη, τὰ δὲ δύο ἐν ἐν τιτὶ γενόμενα Θεοῦ ἀνθρώπων εὐοχεῖ. Ignat. Epist. ad Ephes.

<sup>n</sup> Buxtorf. Synag. Jud. cap. 5. ° Basil. Hom. 7. in Mat. 19.

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somewhat with all our more solemn Prayers; and yet because it is nothing worth, if it be not given freely, <sup>a</sup> we do (as the ancient Church did) persuade, and not command it from the People, that they may have an Opportunity of a Free-will-Offering; not that they should think it is left to their Liberty by God whether they will give or no; and yet upon this false Perswasion, and the Abuse of our *Exhortation*, this Apostolical and excellent Custom of weekly Collections is now generally (to the Grief of all good Christians) omitted and wholly laid aside.

§. 2. The Oblation of Alms, which is at other Times commendable, is at the Time of this Sacrament of Love necessary, and by no Means to be omitted, because our Saviour (with Respect no doubt to the Holy Table, as Mr. Mede excellently proves, *Diatr. Holy Altar Sect. 2. Pag. 18, &c.*) directs us to bring our Gift hither to the Christian Altar, *Mat. 5. 23, 24.* and St. Paul hath joined the Sacrifice of Alms to that of the Eucharist, *Heb. 13. 15, 16.* which our Saviour himself first practised; for his Custom of giving Alms at the Passover, made his Disciples mistake his Words to him that bare the Bag, *Joh. 13. 29.* and it is very probable, that at the Time of receiving this Sacrament, were all those large Donations of Houses, Land, and Money made, *Act. 2. 44, 45, 46.* For when those first Converts were all united to one Christ <sup>a</sup>, and to one another in this Feast of Love, their very Souls were mingled <sup>r</sup>, and then they chearfully renounced their

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<sup>a</sup> *Modicam unusquisque stipem menstruo die, vel vnum velis, & si modo velit, & si modo possit apponit, nam nemo compellitur, sed sponte confert.* Tertul. Apol. cap. 39. <sup>a</sup> *Ut quibus erat una fides, esset una substantia, & quibus communis feret Christus communis esset & sumptus* Aug. de Verb. Dom. Serm. 17. <sup>r</sup> *Qui animo animaque miscemur, nihil de rei communicatione dubitamus* Tertul. Apol.

their Propriety, and easily distributed their Goods among those to whom they had given their Hearts before. It was only indeed in the Church of Jerusalem, where they had all Things common; but in other Places where Propriety was retained, it is certain there were *Collections* every Sunday, 1 Cor. 16. 1. (that is, every Time they received this Holy Communion) and besides the Money contributed for the Use of the Absent, it appears, that every Communicant, who was able, brought something and offered at the Altar, to furnish out a Love-Feast, (like those Festival Solemnities of Families and Kindred among the Jews and Romans <sup>r</sup>) and to make one common Table, where (after the Receiving) rich and poor might lovingly feast together, 1 Cor. 11. 21. Hither they brought Bread, Wine, Oil, Milk, and Honey, and of all Kinds of God's Creatures, and presenting them with great Devotion, did agnize him Lord of all; as *Irenæus* sheweth at large, the Footsteps of which pious Custom remained till the Council of *Gangra* Can. 11. and perhaps much longer <sup>t</sup>; although the most usual Offering was Money. *Theodoret* observes, <sup>v</sup> that *Theodosius* the Emperor, when the Time was come to offer, arose and presented his Oblation with his own Hands. It was not determined how much any Man should give, but all Men were exhorted <sup>x</sup> and enjoined to offer <sup>y</sup> something according to their Ability, which, if any neglected, the Fathers censured

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<sup>r</sup> 1 Sam. 20. 6. Valer. Maxim. lib. 2. cap. 1.

Proxima cognati dixere Charistia chari,

Et venit ad socios turba propinqua Deos. Ovid. Fast. 2.

<sup>t</sup> Et populus dat oblationes suas, i. e. panem & vinum. Rubric. in Offic. Rom. Vide & Raban. Maur. de Instit. Cler. l. 1.

<sup>v</sup> Theodoret, Hist. tripart. l. 4. cap. 17. <sup>x</sup> Oblationes quæ in Altaria consecrantur offerte, erubescere debet homo idoneus si de alienâ oblatione communicaverit. Aug. de Temp. Ser. 251.

<sup>y</sup> 2 Concil. Matiscon. Can. 4.



fured them as unworthy Communicants<sup>z</sup>. Our prodigious and uncharitable Age may blush at the liberal Offerings of our own pious Ancestors, who crowned the Christian Altars, at these Sacraments, with rich Vessels, and costly Vestments; and offered at the Holy Table Deeds, and noble Donations of Lands and Revenues, Charters of great Privileges and Immunities, and all that might testify their Love to Jesus and his Church; nay, in the very Times of Persecution, they offered in such abundance, that it appears by *Tertullian*, and *S. Cyprian*, these very Oblations sufficed, *First*, To maintain the Bishops, Priests, and Deacons: *Secondly*, To provide all Necessaries for Divine Administrations: *Thirdly*, To feed and sustain Orphans, Widows, and all the Christian Poor, yea, some of the Heathen also sometimes. I might add to the Reproof of our Slackness, that in those Days it was esteemed a great Punishment, fit to be inflicted on Murderers, Prostitutes, Oppressors, Excommunicate, <sup>a</sup> and malicious Persons, <sup>b</sup> to deny them the Liberty of giving Alms at the Holy Table, by which they thought themselves deprived of the *Communion of Saints*, though many now so lightly inflict this upon themselves.

§. 3. But if neither the Desire of the present, nor the Example of the Primitive Church will open your Hearts, we shall in the next Place set before you those choice and most pertinent Sentences, in which God himself doth by Precept and Argument, Threatnings and Promises, stir you up to this necessary Duty; but because they are here set down for the most part as they stand in the Order of Scripture, let the following Scheme shew you the natural Method of these rare Collections. The

<sup>z</sup> *Dominicum celebrare te credis qui in Dominicum sine sacrificio venis?* D. Cypr.    <sup>a</sup> Concil. Elliberit. Can. 28.

<sup>b</sup> Concil. 4. Carthag. Can. 93, 94.

*The Analysis, or Method of the Sentences.*

These Sentences of Scripture, are either,	1. Instru- ctions, shewing us,  2. Injun- ctions, taken from,  3. Exhor- tations, as well in the	1. The End of this Duty, viz. } <i>Matth. 5. 16.</i> the Glory of God.		
		2. The Objects, } <i>1. Mini-</i> 1. Mini- sters, } <i>1. By Similitudes, 1 Cor. 9. 17.</i> which is } <i>2. By Reason, 1 Cor. 9. 11.</i> proved, } <i>3. By Example, 1 Cor. 9. 13, 14.</i> 2. Poor, especially Christians, <i>Gal. 6. 6, 7.</i>		
		3. The Manner of giving, } <i>1. As to the Quantity</i> of the Gift, } <i>2 Cor. 9. 7.</i> 2. As to the Disposition } <i>Tobit 4. 8, 9.</i> of the Giver, } <i>2 Cor. 9. 7.</i>		
		1. A positive and strict Com- } <i>1 Tim. 6. 7,</i> mand, } <i>8, 9.</i> 2. A plain and cogent Ex- } <i>Luke 19. 8.</i> ample,		
		1. Affir- } <i>1. So reasonable in it</i> mative, } <i>self, S. Mat. 7. 12.</i> because it } <i>2. So acceptable to God, 1 Tim. 6. 6, 7.</i> is, } <i>3. So pro- 1. Here, Tobit 4. 7.</i> fitable to } <i>2. Here, Psalm 41. 1.</i> us. } <i>Mat. 6. 19, 20.</i> after, } <i>Hebrews 6. 10.</i> } <i>Prov. 19. 17.</i>		
		2. As Ne- } <i>1. The present Sin of</i> gative, } <i>omitting, 1 John 3. 9.</i> declaring, } <i>2. The future Danger, S. Mat. 7. 21.</i>		

**S. 4.** *The Sentences explained and paraphrased.*

*Matth. 5. 16.* Our Saviour exhorts all his Disciples to do Acts of publick Charity, not to gain Applause to themselves, but for these two Ends :  
1. To make Men in love with Goodness. 2. To engage them to give God the Glory.

*Paraphrase.* All you my Disciples are like Stars, high, useful, and observed, wherefore [Let your] Charity and good Works, like [light, so] clearly and amiably [shine before men] and set them so good an Example, [that they seeing] the Freeness, and feeling the Comfort of those [your good Works]

**Works**] may not so much admire you for them, as that Spirit of Grace by which you are acted, and so [may glorifie] and give all Praise to [your Father which] giveth you Power to do Good; and that by the visible Effects of his Goodness, they may be attracted to know and love him who ever [is in Heaven] and invisible otherwise to mortal Eyes.

*Matth. 6. 19, 20.* As an Encouragement hereunto we should consider, that to give Alms is the wisest Way of providing for our selves, as appears, *First*, By the Uncertainty of that which we keep and lay up here on Earth. *Secondly*, By the Safety and Certainty of that which by giving we lay up in God's Hands.

*Paraphrase, Ver. 19.]* Let not your Care of Providing for the future, hinder your Charity; for if you would be well provided for [lay not up] the Wealth which you intend [for your selves] nor store up those [treasures upon Earth] where you have not long to stay, but must leave them to be enjoyed by others; and [where] if you stay and keep them, they decay. for the [Moth] doth eat the Furniture [and Rust doth corrupt] the Silver and Gold <sup>c</sup>, [and where] you will be likely to lose them sooner, because [Thieves] may easily and do often <sup>d</sup> [break through] strongest Walls and closest Repositories, [and steal] away that which you had so carefully provided, and on which you relied for your future Subsistence.

*Verf. 20.]* Therefore do not thus think to keep your Wealth [But lay up] that which you would preserve [for your selves] and your own Use, in a safer Place; namely by giving to the Poor; de-  
posite

<sup>c</sup> S. James 5. Verf. 2, 3.

<sup>d</sup> *Callidus effractâ nummus fur auferet arcâ;*  
*Quæ dederis solas semper habebis opes.* Martial.



posite your **[treasures]** in the Hands of your Father who dwells **[in Heaven, where]** they will be most sure, where **[neither Moth nor Rust]** from within **[do corrupt]** your Gift, before you come to enjoy it; **[and where Thieves]** from without **[do not]** nay, Satan himself cannot **[break through]** the Walls of Heaven **[and steal]** away the charitable Man's Crown of Glory. How then can you dispose of your Money better?

*Mat. 7. 12* This Sentence was used by the Jews \* and Gentiles <sup>d</sup> in the negative, to prevent Injustice, viz. not to do that to others which we would not have done to our selves: But our Saviour hath improved it into the positive: What you would have done, do, &c. And thus it becomes the Foundation of Charity; as before he exhorted us to Alms-deeds, because they were profitable, so now he presses them farther. *First*, As most agreeable to Reason. *Secondly*, As being the Summary of Religion.

*Paraphrase.*] When I advise you to give, I require no more than what your selves must needs think most reasonable. Do but consider **[whatsoever]** that is which (if you were hungry and sick, poor and naked, Captives or Oppressed) **[you would]** expect or desire **[that Men]** of Power and Ability **[should do unto you]** for your Relief (namely to visit and to feed, relieve and cloath, redeem and rescue you.) And **[Do ye]** if you have Power and Opportunity, the same Things, in the same Manner **[even so unto them]** which are in such Distress; and this will be accepted and rewarded as religious also, **[for this is]** the Sum of all <sup>e</sup> that

\* Tobit 4. 15. <sup>d</sup> *Quod non vis tibi fieri, alteri ne facias.*  
Vid. Pub. Min. Sen. &c. . \* Matth. 22. 40. Rom. 13. 8.  
Rab. Hillel. Cuidam petenti ut fieret Profel. dixit, *Quod tibi odiosum proximo ne facias: Hoc enim est totum legis, cetera Commentaria.*  
Talm. Tract. Sabbat.

that you are commanded to do to your Neighbour, both in **[the Law and the Prophets,]** even to love him as your self.

**Matth. 7. 21.** Lastly, He that only keeps the Keys of Heaven, urgeth us from the Danger of resting in Prayers, Profession of the right Faith, and receiving the Sacraments, without doing Acts of Mercy, shewing they shall be shut out from thence for all their Pretences, who have not been charitable.

**Paraphrase,]** In the last Judgment Day many will challenge my Favour, upon the Account of their Profession; but I tell you **[Not every one that]** believes the right Faith, and because he observeth the Ordinances of Religion, <sup>f</sup> confidently **[saith unto me]** Thou art my Saviour **[Lord]** wilt thou not own me **[Lord]** who have ever called thee Master, (I say) if this be all, not any one of these Pretenders **[shall enter into]** the Glories of **[the Kingdom of Heaven]** or be accepted by me then **[But he that doth]** Acts of Mercy and Charity, which is the Command and **[the Will of my Father which]** doth Good to all himself, and ever **[is in Heaven]** whither I must not admit any; that do not please him, by being merciful.

**Luke 19. 8.** If the Precepts and Exhortations work not on you, perhaps this Example may. Behold a Publican (usually the worst of Men) who had received that Christ into his House, whom you are to receive into your Hearts, by the Words of Jesus wholly changed into Justice and Liberality.

**Paraphrase,]** And while the Lord was preaching of Justice and Charity **[Zaccheus,]** a Chief of the Publicans, who entertained him **[stood forth]** before many Witnesses, **[and said]** of his own Accord with great

<sup>f</sup> ὁ δὲ τὸς μόνον λέγοντας, ἀλλὰ τὸς τὰ ἔργα ποιοῦντας οὐ δύσκειναι ἔσσι. Just. Mart. Apol.

great Devotion [**unto the Lord**] Jesus, I confess I have loved the World too well, but [**Behold, Lord,**] thy Sayings have now wrought in me such a Contempt of these Things, that to shew how much I prize Heaven above Wealth, Lo [**the half of my Goods**] and great Estate [**I give**] at present to thee to be disposed [**to the Poor**] nor do I keep the other Half out of any Love to Riches, but desire to do justly [**And if**] in my exacting Office [**I have taken any thing**] more than was due [**from any Man**] poor or rich [**by false Accusation**] or Bribery; let him come and challenge me of the Wrong, and here [**I restore him fourfold**] which is more than the Law requires, where there hath been no Denial nor Alienation, *Exod. 22. 1, 2, 3, 4.*

§. 6. 1 Cor. 9. 7. The next Care of the Church is, to shew us who are the Objects of our Charity, viz. The Ministers, in the next five Sentences: And, secondly, All, especially the Christian Poor, *Gal. 6. 10.* First, the Ministers; for it is evident by these Places, and *Heb. 13. 10.* as also by the Writings of S. Cyprian, and all the ancient Canons, & that the Clergy were chiefly maintained out of the Oblations made at the Communion, until the Piety of Christian Kings had otherwise provided: So that it was very ancient, to exhort the People at this Sacrament to Liberality to God's Ministers, from whom they did here receive so great a Gift as the Body of Jesus Christ: Nor is it fit to leave out these Sentences now, because in many Places still, especially in Cities, and Appropriate Churches, the Ministers

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*S. Episcopus & Presbyteri inter Diaconos, & reliquos Clericos eas (oblationes scil.) dividunt. Can. Apost. 5. Si quid ex collatione fidelium offertur, apud unum Clericorum fideliter colligatur, & constituto tempore, semel aut bis in anno inter omnes clericos dividatur. Concil. Bracar. Can. 39. Vid. Concil. Agathens. Can. 26. & Decret. Epist. Simplic. Pont. R. 3.*



nisters chief Maintenance is Free-gifts and Oblations, especially at *Easter*; these Parts therefore of God's Words ought to stir up all People not to think the bare Dues sufficient, where the Minister hath not an honourable Provision, but privately (where the Custom of the Priests sharing in the Offerings at Church is now laid aside) to give some considerable Gratuity to him that ministers to them in Spiritual Things. Now to the Texts: St. Paul urgeth Liberality to the Ministers: First, by Similitudes; for as to the Danger of their Calling, they are likened to Soldiers; <sup>h</sup> as to their Pains, to Huntsmen and Vine-Dressers; <sup>i</sup> as to their Love and Care, <sup>k</sup> they are compared to Shepherds. Now all these have Profit by that they labour in. *Ergo.*

*Paraphrase.*] The Office of the Ministry requireth more Pains and Care than any Profession, and therefore ought to be maintained at least as well as any: Now [**who goeth a**] Soldier to [**warfare at any time**] in Defence of his Country [**of his own cost**] Doth not his Prince and Nation for which he fighteth give him Wages? Or [**who planteth**] Vines, and dresseth [**a Vineyard**] that would think his Time well bestowed if he drinketh not of the Wine [**and eateth not of the fruit**] which groweth [**thereof**? Or [**who feedeth**] and waiteth on [**a flock**] of Sheep, if he getteth no Profit by them [**and eateth not of the Milk**] and cloatheth not himself with the Wooll [**of the flock**] if he might not have this Reward of his Care, he would soon be weary of his Charge, and so may Ministers also.

§. 7. 1 Cor. 9. 11. Secondly, He proves it from Reason; because the People receive from them greater and better Things, which if they value according to their Worth, all that they can give will appear far short of a Requitall. *Para-*

<sup>h</sup> 2 Tim. 2. 3, 4.

<sup>i</sup> 2 Tim. 2. 6. Matth. 20. 1.

<sup>k</sup> Acts 20. 28. Ezek. 34. 6.

*Paraphrase.*] It is most reasonable you should be bountiful to the Messengers of Salvation; for [**If we**] Ministers, in praying for you, preaching and administering the Sacraments to you [**have sown**] that Seed of Grace, which will procure [**unto you**] eternal Life, and have ever dispens'd to you all [**spiritual things**] for the Good of your Souls, [**Is it**] too much, or seems it [**a great matter, if**] in Requital for heavenly Blessings sown, [**we shall reap**] some small Part of [**your worldly things**] for the Supply of our Necessities?

1 Cor. 9. 13, 14. Most of these *Corinthians* had been first Jewish Profelytes, and now become Christians; wherefore the Apostle *first* sets before them the known Example of the Provisions for the Priests under the Law, *vers.* 13. and, *secondly*, propounds unto them the Ordinance of Christ in the Gospel, *vers.* 24.

*Paraphrase, vers.* 13.] The Ministers of the Gospel certainly deserve as much as the Levitical Priesthood, and [**Do ye not know**] how honourably the Law provided for them? For besides many free Cities, and Lands, and all the Tithes<sup>1</sup>, it was appointed, [**That they which**] were but Levites, and only [**minister**] and serve the Priests [**about holy things**] should be nobly fed, and [**live**] plentifully upon the best Parts [**of the Sacrifice**; **And**] that the Priests, which offer all Oblations, being [**they who wait**] on the Service of God [**at the Altar**] should have a large Share of the Offerings, and the Benefit of all consecrated Things; so that they [**are partakers with the Altar**] which only consumeth God's Part, and the rest they feasted upon.

*Vers.*

<sup>1</sup> Which Scaliger proveth to have been 19 Parts out of 100, De Decim. ap. Critic. Sac. And Josephus notes, there was enough for above 5000 Priests.

*Vers. 14.]* **Even so** for the same Reason, and by Way of Analogy to this Provision [**hath the Lord**] Jesus <sup>m</sup> under the Gospel [**also Ordained**] and appointed, [**That they who**] leaving all other Employments, betake themselves to [**Preach the Gospel**] and carry the glad Tidings of Salvation, lest they be taken off by any worldly Care, [**should**] be furnish'd by the People, and [**Issue of**] the Rewards <sup>n</sup> and Offerings which Men make in Token of their Thankfulness for, and Esteem of [**the Gospel**] which is brought unto them by the Ministers thereof.

*2 Corinb. 9. 5, 7.* If any ask now how much they must give to Ministers, or the Poor? The Apostle will not determine your Free-will Offering; yet, *first*, he shews it is best to give largely, *vers. 6.* but, *secondly*, necessary to give chearfully, *vers. 7.*

*Paraphrase, Vers. 6.]* Mens various Abilities, and the Nature of a Free-Gift, make it unfit to prescribe a certain Sum, only it is your Interest to give as much as you can; for [**He that soweth**] of this Seed of Alms, but [**little**] in Proportion to his Estate [**shall reap little**] Reward from God, [**And he that**] having a Heart fuller of divine Love, [**soweth plentifully**] and giveth largely according to his Ability, [**shall reap**] abundant Blessings<sup>o</sup>; and be rewarded most [**plentifully**] by that God, whose Remunerations do agree to the Proportions, though they exceed the Merits of all our Charities.

*Vers. 7.]* Which being seriously consider'd [**Let every Man do**] in this Case of Alms-giving, according

<sup>m</sup> *Per Traditionem non scriptam, ut plurimi Veterum crediderunt: vel in Evangelio. Matt. 10. 10. Luc. 10. 7.* <sup>n</sup> *Evangelium*

*pro donariis quibus latum nuntium remissivum. Ita LXX. 2 Sam. 4. 10 & 1 Cor. 9. 23. See Medes Diatriba, on 1 Cor. 9. 14. <sup>o</sup> Græc. ἐπ' ἀπορίας, Hebraismus, pro copiose, Joel 2. 21. Vid. Luk. 6. 38.*



ording [as he is] by God's Grace inclin'd, and [disposed in his heart] but whether he give little or much, let him not spoil his Gift in the Manner of giving: Let him offer therefore [not grudgingly<sup>p</sup>] with repining that he hath given so much, [or of necessity] as if he had been compell'd to it, since that will certainly hinder the Acceptance of his Charity, what ever it be; [for God] himself (who giveth freely to all) as well as Man [loveth a chearful] Countenance and a willing Heart in the [Giver] and then he is pleas'd with the Gift.

*Galat. 6. 6, 7.* Finally, to give to Ministers, is not only a Matter of Prudence, but an absolute Duty; for which here is, *first*, an apostolical Command, *vers. 6.* and, *secondly*, to neglect it and yet hope for Heaven, is shew'd to be a mocking of God.

*Paraphrase, vers. 6.]* I charge you in Christ's Name [Let him that] by God's Minister [is taught in the Word] of the Gospel the Way to Salvation, give and [minister unto him that teacheth him] a Part and Share [in all] that he enjoyeth of the [good things] of this Life, towards his Support.

*Vers. 7.* The Lord requireth this, as you hope for any Reward at his Hands, therefore [Be not deceived] with vain Expectations of Happiness, if you neglect so necessary a Duty; for though you may delude your selves, yet [God is not] so easily [mocked] with your Hypocrisy, nor dispenseth with the Obedience to his Laws so lightly; [for whatsoever a man] giveth and [soweth, that shall he also reap] and receive; so that they

<sup>p</sup> *Qui donum dat facie iratâ, perinde est ac si non dedisset, R. R. Nemo autem libenter debet quod non accepit, sed expressis. Sen. de Benef. l. 1. initio.*

they which give nothing here, shall have no Reward hereafter.

*Galat. 6. 10.* We come now, secondly, to shew more fully who are the Objects of our Charity, besides the Ministers, *viz. First*, All Men, since there is no Man to whom another may not, some Way or other, do Good; but, *secondly*, especially Christians.

*Paraphrase.*] We have many Objects of our Charity; and our Life is short, and our Estate uncertain; [*while we have time*] therefore, and such an Opportunity as this Sacrament, <sup>a</sup> which, perhaps, we may never have more, [*Let us*] Christians, imitate our heavenly Father, and [*do good*] even to Infidels, Hereticks, or evil Men<sup>r</sup>, and in some Kind shew our Charity [*to all Men*] who any ways need our Help [*But especially*] let us have Regard to the Wants, and give most largely [*to them that be*] Children of the same Father, nourish'd at the same Table [*of the Household of*] God, and Professors of the same [*Faith*] as Christ himself is the Saviour of all, especially of them that believe.

*1 Tim. 6, 6, 7.* To this may be objected: We shall become poor our selves if we give so often, and to so many. *Answ. First*, Money is not a Christian's Riches, but Content makes him rich here, and Godliness hereafter, *vers. 6.* *Secondly*, Our Wealth is not our own, nor can we carry it out of this World with us, *vers. 7.*

*Paraphrase, vers. 6.]* Be not ye Christians afraid to give liberally, as if all your Wealth lay in perishing Gold and Silver; for [*Godliness*] and the Peace

<sup>a</sup> Prov. 3. 28. *ita & Phocylides.*

Πρωτὸν δὲ τοῦτο διδὼς μὴ τὸ ἀλλοτρίον ἑλθεῖν εἰς πῆν.

<sup>b</sup> *Aristoteles reprehensus quod viro malo dedisset, Resp. Hominem non mores respexi. Laert. l. 5.*

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Peace of a good Conscience, [*is*] really the [*great Riches*] and most valuable Treasure; for there is true Riches in the Fear of God; [*if a man*] desire not worldly Wealth, but [*be content with that*] little Competency which [*he hath*] he is happier than in all abundance; for he hath all which he desires whilst he lives, and he shall need earthly Things no longer.

*Vers. 7.* Our Happiness had need consist in something else besides outward Riches, which we only have the Use of here; [*For we*] were born naked, and so [*brought nothing*] with us when we came [*into this World.*] These were all given us by God, for whose Sake we may well give Part thereof; especially since we must leave<sup>c</sup> all the rest behind [*Neither*] when we die [*may we carry any thing*] of that which we save [*out*] with us; so that it is our Wisdom not to lay up all here, from whence we are removing, but to give of these Things while they are in our Power, which we are about to leave for ever.

*Tim. 6, 17, 18, 19.* Though the Apostles perswade all to do what they can; yet if Men of Ability be negligent, here is a positive Command to the rich Merchants of *Ephesus*, press'd with this Motive, that this is the best Provision they can lay up, in order to the obtaining everlasting Life.

*Paraphrase.*] It is most dangerous of all, and wholly inexcusable for those of Ability not to give; wherefore [*charge them who*] by the divine Bounty [*are rich in*] the Things of [*this World*]

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<sup>c</sup> Job. 1. 21. *Da quod non potes retinere, ut recipias quod non potes amittere.* Aug. Epist. *Qua stultitia est illic relinquere unde emiturus es, & eò non præmittere quò iturus es?* Chrysost. in Matth. 6. *Quod pauperi non dederis, habebit alter.* Petr. de Raven.



**World:** not to forget such as are in want, but **[that they be ready]** without asking or urging, out of their Abundance **[to give]** Relief to the Poor, **[And glad]** when <sup>v</sup> God (whose Stewards they are) affords them an Opportunity **[to distribute]** some of their Riches to the Needy. This is the best Use their Wealth can be put to, being the **[laying up in store]** for them, and their great Blessings; and thus they prudently make **[a good Foundation]** on which they may build firm Hopes of their being secur'd **[against the time to come]**, and when the rich and uncharitable Man is forsaken of his Wealth and condemn'd, this will so prevail **[that they]** who have been bountiful **[may attain]** through God's Mercy **[eternal Life]** which is more worth, than if they had purchas'd ten thousand Worlds.

*Hebrews* 6. 10. To give Alms is a sure Foundation for eternal Life, which if any doubt, because so small a Gift, alas! cannot merit such a Reward, the Apostle proves it is sure to be rewarded in the Persevering, because of God's Justice, and the Truth of his Promise.

*Paraphrase.* You need not fear a sure Reward, for God hath oblig'd himself, by his Promise, richly to requite it; and sure you believe that **[God is not]** nor cannot be either so **[unrighteous]** to deny, or so mindless **[that he will forget]** his Promise; wherefore he will repay all **[your Works]** of Charity, and all the Cost **[and labour]** which you have bestow'd: He cannot but with great Delight accept this, and all **[that proceedeth]** from that excellent Principle **[of Love]** to God and your Neighbour, **[which Love]** to your Brethren,  
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<sup>t</sup> *Locupletem te dicis & divitem — Divitem te sentiant pauperes locupletem indigentes.* Cyp. <sup>v</sup> *Temporalia mihi das, restituam tibi aeterna.* Aug. de Verb. Dom.

he accounts [you have shewed] out of Love to him, and purely [for his Name sake] because they belong'd to him. They were reliev'd by you [who have ministered] Necessaries [to the Saints] that were in need formerly, [and yet] you were not weary of well doing, but (finding it pleaseth him) upon every Communion (or Lord's Day) you still [do minister] to their Supply.

*Hebr. 13. 16.* This is to shew farther, that the Sacrifice of Praise (even in the Eucharist) being not alone sufficient, we must add the Sacrifice of Charity, (*vers. 15.*) and to assure us it shall be rewarded, not only because of the Promise, but because it is so pleasing and agreeable to the very Nature of God.

*Paraphrase.*] Though the legal Sacrifices be ceas'd, and Christ hath expiated our Sins by that one Offering of himself, yet [to do good] to the Souls, [and to distribute] of your Wealth to relieve the bodily Needs of your Brethren, [forget not] especially in your solemn Addresses; [for with such Sacrifices] of Charity, under the Gospel also, [God is] infinitely delighted and [well pleased] because therein we imitate his Mercy; so that they will recommend all the rest of our Services unto him.

1 *John 3. 17.* As our Duties are not so acceptable, so neither can our Love to God be so real, without Charity to his Children and our Brethren in Need, whom he hath left poor on purpose to try our Love to him.

*Paraphrase.*] He that pretends to Religion, and yet is uncharitable, is but an Hypocrite, for [who so hath] Money, Food, or Raiment, or any of [this Worlds good] Things, which he can spare from his own Necessities, and is not mov'd to Pity, though he knoweth [and seeth] a poor Christian [his

[his Brother] hungry, destitute, and naked; if he [have need] and this unmerciful Wretch cruelly refuseth to help him, [and shutteth] out all Thoughts that might breed Commiseration, or stir [up his bowels of Compassion] and so turn his Eyes [from him, how] can such a one pretend or think there [dwelleth] any Sparks of [the Love of God] (who is gracious to all) [in him] that is so unlike the divine Goodness, and so little regards the Poor whom God loves?

*Tobit* 4. 7. Having now sufficiently press'd this Duty, we do *ex abundanti* (as the ancient Church use to do) add two Exhortations out of the *Apocrypha*\*, yet containing nothing in them but that to which the canonical Scripture beareth Witness. Here is, *first*, An Exhortation, almost the same with *Deuter.* 15. 7. and *Prov.* 28. 27. *Secondly*, A Motive, which is grounded upon *Acts* 10. 4.

*Paraphrase.*] I counsel thee frequently and liberally to [Give Alms] to the Poor out [of thy Goods] which God hath given thee, [And never] be so cruel to hide thine Eyes or [turn thy face from] the Miseries or Complaints of [any poor Man] but look with Pity, hear with Patience, and relieve him with speed, [And then the face] and Favour [of the Lord] to whom thou must seek in all thy Wants [shall not be turned] in Anger [away from thee] but he will pity and help thee in all thy Distresses.

*Tobit.* 4. 8, 9. This is also an Exhortation to Charity, and is added, *First*, To shew it is indispensably the Duty of all to give somewhat, more or less, *vers.* 8. agreeing with *1 Cor.* 9. 6, 7. before, and *Mark* 12. 43, 44. *Secondly*, To assure us it shall be

\* *Apocrypha pertinent ad ubertatem cognitionis, Canonica ad Religionis Auctoritatem.* August. de Civit. Dei, l. 18.



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be rewarded bountifully by God, as above was said,  
1 Tim. 6. 18, 19.

*Paraphrase.*] No Man can be excused from this Duty; for all that God requireth, is to [**Be merciful**] and charitable [**after thy Power**] and according to thy Ability, and the Estate that he hath given thee. [**If thou hast much**] Wealth, therefore he expects thou shouldst [**give plenteously**] for a very small Gift is as nothing from a rich Man: But [**if thou hast little**] or no more than sufficeth thy self [**do thy**] Endeavour by Labour and [**Diligence**] to get somewhat, and then trusting in God, resolve chearfully and [**gladly to give**] *Ephes.* 4. 28. something out [**of that little**] which will be as acceptable from thee as greater Gifts from others.

*Vers.* 9. And this is no unprofitable Course for Rich nor Poor. [**For so**] dispersing thine Alms [**gatherest thou**] the surest Riches [**for thy self**] even the Love of God, and the Prayers of the Poor, which are [**a good Reward**] for a small Gift, and will do thee more Good [**in the Day of Necessity**] and at the Hour of Death, than all the Riches of the World.

*Proverbs* 19. 17. If there remain yet the least Scruple touching the Reward of Charity, because it is bestowed on a poor Man, who himself cannot make Requital, here God doth, *First*, acknowledge the Debt, and, *Secondly*, promise to pay it.

*Paraphrase.*] The Money given in Alms is surer laid up, and better bestowed than that which we have in our Hands; for [**Be that**] by liberal Gifts sheweth that he [**hath pity on the Poor**] whom God hath left unprovided, though they cannot repay him, yet he is sure to be well requited, because [**he lendeth**] it to him, from whom we receive all, even [**to the Lord**] whose peculiar Care the Poor

are; so that he accounts it done to himself, *Mat.* 25. 40. He owns <sup>y</sup> the Debt [**And look what he layeth out**] upon them in their Want, he shall receive an hundred Fold for it. He may be confident [**it shall be paid him again**] with large Interest both on Earth and in Heaven, *Mark* 10. 29, 30. And who would not wish for such a Creditor?

*Psal.* 41. 1. Finally, let us be charitable and liberal, and we are here assured that we shall not stay for our Reward till the next World, but that we shall find the Benefit of our Charity, as soon as ever we begin to need it, even in this World.

*Paraphrase.* [**Blessed**] and happy shall [**be the Man that**] out of a charitable Heart [**provideth for**] the Necessities of [**the Sick**] and weak in Body; and considereth and relieveth the Wants of the Poor [**and needy**] in Estate. As his Bounty delivered those poor Creatures in their Calamity, so [**the Lord**] of Heaven, who sees and remembers all such Deeds [**shall deliver him**] most readily, when he also shall be poor, or sick, or fallen into any Straits [**in the Time of Trouble**]<sup>a</sup> God will then think of him, and be his surest Comfort.

*N.B.* If the Congregation be large, and the Alms long in gathering, you may profitably read all or most of these Sentences, to enlarge your Hearts, and quicken your Charity. If the Offering be short, yet read some of them, before it come to your Turn; and then prepare your own Oblation, and the next Section will teach you how to present it,

§. 5. As these Divine Parcels of Holy Writ do move us to Charity and Alms-deeds at all Times, so especially at the Receiving of this Blessed Sacrament; for

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<sup>y</sup> *Patrimonium tuum Deo fœnera. D. Cypr. Habuisti me largitorum, fac me debitorem, habeam te fœneratorem. August. de Verh. Dom.* <sup>z</sup> *Vatab. Marg. Qui prospicit egrotis.* <sup>a</sup> *Visitatio egrotorum liberat à gehennâ. R. R.*

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for which I will now suppose thou hast prepared a large Gift, according to thy Ability, and art ready to offer the same with a cheerful Countenance, and a joyful Heart<sup>b</sup>, as an Acknowledgment of the Bounty of the Father, who gave thee all that thou hast<sup>c</sup>, and of the Grace of our Lord Jesus Christ, who, though he was rich, became poor, that thou, through his Poverty, mightest be rich. Look not therefore on the By-standers, but lifting up thy Soul to God, and bowing down thy Head, cast in thy Mite into this Treasury, with these, or the like Thoughts.

A Meditation at the Offering of our Alms.

O Lord, I give thee a small Part of thine own, who hast given me all my earthly Comforts, yea, thy own Son out of thy Bosom, to become my Salvation; and hast not disdain'd to adopt me an Heir of thy Glories. O that I could give a thousand Times more, thy Love deserves it; for this, alas, I give it, not as a Requital of thy Favour, but a Testimony how much more I owe unto thee. My Charities cannot extend to thee, who needest nothing; only, sweetest Jesus, I do gladly embrace my poor Brethren and thy Friends, whose Souls thou hast purchased with thy dearest Blood, and made them with me Heirs of the same Glory. I rejoice that thou acceptest so small a Matter to them, as done to thy own self. Behold therefore (I beseech thee) a Soul so sick and leprous, poor and naked, that it needs thy Mercy, more than the miserablest Creature in the World my Charity. O how many and how earnest Prayers do I need? Could I engage all the Poor on Earth, (whose Prayers soonest pierce the Clouds) I need all this, and much more, to make Way for mine Acceptance.

G 2

But

<sup>b</sup> Offertorium enim olim cantari notant. Rupert. de Divin. Offic. c. 2. Ilidor. de Eccl. Offic. l. 1. c. 14. ut olim in Lege, 1 Chron. 29. 9. 2 Chron. 29. 27, 28, 29. <sup>c</sup> Τα σὰ ἅνδ' ἡμῶν, Liturg. S. Chrys. 1 Paral. 29. 14. Τὸ θεῶν προσφέρειν κτῆμα, ἢ τὸ ἑαυτῷ. Ph.



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But, O my Saviour, this is a Day of Grace, in which thou scatterest thy Bounties. Wherefore remember my Soul, which is undone without thy Pity; and since thy Mercies are infinitely greater than ours, Lord, do not pass me by: Far be it from me to think so meanly of thy Love, as to esteem my Alms the Purchase of it: No, no, I do only by this small Token give thee the Livery and Seizin of me and all mine; and having vowed to pursue a more glorious Interest, and to seek thy Kingdom, I do renounce the Riches of this World, which I will never value more, than as they may serve to relieve thy Members, and make me Friends, that I may be received into everlasting Habitations. O happy Exchange, and admirable Way of Gain! But so thou art wont to deal with us, O God, to accept Trifles from us, and give Glories to us, great, and endless, and inexpressible. I adore thee, O my Lord! and I love thee infinitely; and because no earthly Gift can bear Proportion to such unspeakable Goodness, I will give my Soul also, and it shall be thine for ever. Amen.



### S E C T. VII.

#### *Of the Prayer for the Whole Church.*

§. I. **A**S the People of Israel were wont to bring their Gifts and Sacrifices to the Temple, and by the Hands of the Priest to present them to Almighty God; so are we appointed to give our Oblations into the Hands of the Minister of Christ, who, by vertue of his Office, may best recommend them with Prayers and Praises to the Majesty of Heaven; and yet we must not neglect to join with him in these Supplications, both to beg the Acceptance of our Offering, and to shew that our Charity extendeth farther than our Alms can reach; for the Benefit of these is receiv'd only by a few of our Neighbours; but we ought to love all the World, especially our Christian Brethren,

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Brethren, even those who do not need, or cannot have Profit by our Gifts. And how can we express this better, than by recommending them all to the Mercies of God, who is able to relieve them all, and of whose Bounty all have need: Which excellent Duty, tho' it be to be done daily, yet, at this Holy Sacrament it is most proper, because we here behold the universal Love of Jesus, and are declared lively Members of his mystical Body, and conjoin'd in the strictest Bonds of Union with all our Fellow-Christians. Besides, when can we more effectually intercede with God for the whole Church, than when we present and shew forth that most meritorious Passion on Earth<sup>b</sup>, by the Vertue whereof our great High-Priest did once redeem, and doth ever plead for his whole Church, even now that he is in Heaven. This Sacrament therefore hath been accounted the *Great Intercession*; and accordingly all the ancient Liturgies did use such universal Intercessions and Supplications, while this Mystery was in hand. And in the Time of S. Cyril, there was a Prayer used; <sup>c</sup> exactly agreeing with this of our Church. S. Chrysostom also saith, *That the Priest standing at the Altar, did offer Prayers and Praises for all the World, for those that are absent, and those that are present, for those that were before us, and those that shall be after us, while that Sacrifice is set forth*, Homil. 26. in Matth. For which Cause our Communion Office in the Rubrick before this Prayer, appoints the Bread and Wine to be set upon the Table first, and then stirs us all up

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with

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<sup>a</sup> Sapientes sapientibus etiam ignotis Amicos esse dixerunt. Stoici ap. Cicer. <sup>b</sup> Eucharistia est Commemoratio sola quæ propitium facit Deum hominibus. Orig. Hom. in Levit. Πρωτοῦ καὶ ὅτι τὰ θεῶν σύμβολα. Χριστοῦ δὲ ὅτι καὶ ἡμεῖς. Dionys. Ep. ad Demoph. <sup>c</sup> Super illa propitiationis hostia obsecramus Deum pro communi Ecclesiarum pace, pro tranquillitate Mundi, pro Regibus, pro sociis, pro ægrotis, pro afflictis, in summo pro omnibus iis qui egent auxilio, Cyril. Catech. 5.

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with that solemn, *Let us pray for the whole Estate of Christ's Church, &c.* And if, as we are worshipping without, we remember him that is praying within the Veil, and by imitating his general Charity, do unite our Supplications to his all-powerful Intercession, we may, no doubt, obtain the largest and the choicest Blessings in the Treasures of Heaven.

## *The Analysis of the Prayer for the whole Church.*

This Prayer consisteth of six general Parts,	1. The Preface, shewing,	1. To whom it is made,	{ Almighty and Everlasting God,
		2. On what ground we make it,	{ who by thy Holy Apostle hast taught us to make Prayers and Supplications, and to give Thanks for all Men :
	2. Prayers for the acceptance of,	1. Our Alms,	{ We humbly beseech thee most mercifully [to accept our Alms and Oblations,]
		2. Our Petition,	{ (and) to receive these our Prayers which we offer to thy Divine Majesty :
	3. Supplications made for,	1. The whole Church considered together,	{ Beseeching thee to inspire continually the Universal Church with the Spirit of Truth, Unity and Concord.
		2. The several Members thereof,	{ And grant that all they that do confess thy Holy Name may agree in the Truth of thy Holy Word, and live in Unity and godly Love.
		3. Especially its Temporal Governours,	{ We beseech thee also to save and defend all Christian Kings, Princes, and Governours.

4. Inter-



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## *The Analysis of the Prayer for the whole Church.*

### 4. Intercessions for all in this Church,

- |                                 |  |   |
|---------------------------------|--|---|
| 1. The Temporal Governour,      | { 1. The King,<br>{ 2. The Magistrates,  | { Especially thy Servant GEORGE, our King, that under him we may be godly and quietly govern'd.<br>And grant unto his whole Council, and to all that are put in Authority under him, that they may — &c.<br>Give Grace, O heavenly Father, to all Bishops, and Curates, that they may both by their Life & Doctrine set forth thy true & lively Word, and rightly, — &c.<br>And to all thy People give thy heavenly Grace, especially to this Congregation here present, that with meek Hearts, &c. |
| 2. The Clergy both              | { 1. Such as Rule, and<br>{ 2. Such as do minister,<br>{ 2. The Bishops<br>{ 4. The Priests and Deacons,   | { Give Grace, O heavenly Father, to all Bishops, and Curates, that they may both by their Life & Doctrine set forth thy true & lively Word, and rightly, — &c.<br>And to all thy People give thy heavenly Grace, especially to this Congregation here present, that with meek Hearts, &c.   |
| 3. The People                   | { 1. For the spiritual Good of all,<br>{ 1. In these Duties.<br>{ 2. In the rest of their lives,<br>{ 2. For the temporal Relief of the afflicted, | { And to all thy People give thy heavenly Grace, especially to this Congregation here present, that with meek Hearts, &c.<br>truly serving thee in Holiness and Righteousness — &c.<br>And we most humbly beseech thee of thy Goodness, O Lord, to comfort and succour, &c.   |
| 4. Giving of Thanks, by         | { 1. Praising God for the Saints departed,<br>{ 2. Applying it to ourselves,   | { And we also bless thy holy Name for all thy Servants departed this Life, — &c.<br>Beseeching thee to give us Grace so to follow their good Examples, — &c.  |
| 5. The Conclusion of the Whole. |  | { Grant this, O merciful Father, for Jesus Christ his Sake, our only Mediator and Advocate, Amen.   |

*A practical Discourse upon the Prayer for the whole Church.*

**§. 3.** Almighty and Everliving God, who by thy holy Apostle has taught us to make Prayers and Supplications and to give Thanks for all Men.] These two glorious Attributes of Omnipotence and Eternity, so clearly distinguish God from all Creatures, and are so properly the Character of an infinite Majesty, that he is sometimes call'd the Almighty, *Psal. 91. 1. Job. 21. 15.* and sometimes *He that liveth for ever, Dan. 4. 34. Revel. 4. 9.* without any other Denomination. Wherefore they are placed here, to strike a religious Reverence into us, because of his infinite Perfections to whom we make this Address; and yet also to confirm our Faith, and excite our Hope, that (though we petition for so many Persons, and so great Blessings) we shall be heard by him who is most Mighty in Power, and who hath through all Times preserv'd his Church; and though one Generation goeth, and another cometh, yet he ever liveth, and is always the same. But that which may still increase our Hope, is, that this Almighty and Everliving God, is not only able to grant these Prayers, but hath expressly commanded us, by his Apostle St. Paul, to make them, *1 Epist. Timothy 2. 1. I exhort therefore that first of all, Supplications, Prayers, Intercessions, and Giving of Thanks, be made for all Men:* Now had he not intended to grant them, he would not have enjoyn'd us to make them. Shall *Esber* fear to speak or to speed when the King commands her to ask? *Chap. 5. 3.* Or will the Lord reject that Petition which is drawn up by his own Direction? Behold how closely the Church hath

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hath follow'd the Apostle's Directory; for here, in this Form, we have (as the Analysis doth manifest) first *Prayers*, that is, *Petitions for Good*; then *Supplications*, or *Deprecations of Evil*; in which are comprehended *Intercessions*, (and so not nam'd here) that is, desiring some Good or some Deliverance from Evil for others; and lastly *giving of Thanks* for Mercies already receiv'd: And surely all the Liturgies in the World ought to be compos'd by this Rule, as ours most plainly is; for the *Morning* and *Evening Offices* do chiefly consist of Prayer; the *Litany* is in the first part Supplication, in the second Intercession, and this *Communion Office* may well be accounted Eucharistical, being full of Hymns of Thanksgiving. This for the Kinds of our Requests. Now the Persons for whom we are to pray, are *all Men*; which surely God commands in Pursuance of those Precepts of universal Charity, of which this universal Intercession is an excellent Indication. For no Man can pray for all the World, if he hates any one Person; he that prays for all, must be in Charity with all; and it is also an effectual Means to oblige all People to us, and tame the Furies of our Enemies, it being barbarous and highly infamous to prosecute those that heartily pray for our Good: And now if our Hearts be fill'd with true christian Charity, such as is necessary for this holy Communion, we cannot but rejoyce to meet so excellent an Opportunity to express our Desire of the Welfare of all Mankind. Let us then with all possible Devotion offer up this Sacrifice, and love this pious and prudent Intercession, which is enjoyn'd by him that purposes to grant it, and presented by charitable Souls, who will infinitely rejoyce

<sup>a</sup> Δίπνοι — ἵνα ἀπαλλαγῇς τίνων λυπηρῶν. Περὶ δ' ἐλπίδος αἰτιῶν ἀγαθῶν. Theophyl. in 1 Tim. 2.



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rejoyce in the Success thereof, viz. the Prosperity  
of the whole Church.

§ 4. **We humbly beseech thee most merciful-  
ly** [to accept our Alms and Oblations, and] **to re-  
ceive these our Prayers, which we offer unto  
thy divine Majesty.** It seems to have been the  
Custom, when any Persons brought their Offerings  
to the Altar, for the Priest and the pious By-  
standers to say, *The Lord accept thee, Psal. 20. 3, 4.*  
*2 Sam. 24. 23.* in Imitation whereof, we do here  
beg the divine Acceptance both of our Charity and  
Devotion; and that we may do it heartily, let us  
consider how much they need to be accepted with  
favourable Allowances; for, *First*, if Alms and  
Prayers both be offer'd (as it is pity they should  
ever be parted) though they do assist and recom-  
mend each other, yet we do not think our Gift  
hath oblig'd God to hear our Petitions, nor our Pe-  
titions given such Priviledge to our Gift, as that  
we may boldly challenge God upon the Account  
of either; wherefore we desire him with favourable  
and gracious Acceptance to entertain them both.  
*Secondly*, If we respect the Alms alone, which we  
have given, though it be own'd by God's Goodness  
to be offer'd to himself, *Prov. 19. 17.* and *Matth. 25.*  
*40.* yet it were an Arrogance not to be endur'd,  
to think so universal and excellent Blessings were  
the Purchase of our contemptible Oblation, which  
hath no Proportion in its own Value to them; only  
if we present it humbly, our gracious Father will  
accept it as our Acknowledgement of his Goodness,  
and a Testimony of our Love. Thus therefore we  
pray that he would accept our Alms, viz. in Mer-  
cy, esteeming them not by their own Worth, but  
by the Affection of the Givers. *Thirdly*, If we do  
only regard our Prayers, we may soon discover  
how little they will avail, unless the Lord accept  
them

them with Grace. As to those we have hitherto made, if we look back upon the many Wanderings and Interruptions, the Coldness and Indifferency, the Sin and Infirmary, that did mingle with them all, we shall see we had need heartily to beseech God to accept them with benign Interpretations, and to excuse the Imperfections of them: But if [*these our Prayers*] be meant of those Petitions which we are now about to make in this Form; let us remember how great a Presumption it seems for us to ask for others, nay, for all People, when as we are not worthy to pray for our selves; yet let us humbly beg a candid Acceptance of these Petitions which we offer, not as if we were fit Advocates for all the World, but in Obedience to his Command, who hath bid us thus to express our Charity.

**S. 5.** *Beseeching thee to inspire continually the Universal Church with the Spirit of Truth, Unity, and Concord:]* Among the several Prayers which were made at the Holy-Table, it was particularly enjoined that they should pray for *the Holy Catholick Church, extended from one End of the Earth to the other, which the Lord had redeemed with the precious Blood of Christ*, saith the Author of the *Apostolical Constitutions*. For the Sacrifice here commemorated, was offered for the Church, *Acts* 20. 28. which is called the Body of Christ, *Ephes.* 5. 23. *Colos.* 1. 24. but because the Body without the Spirit is dead, we therefore beg, that as he once quicken'd the Lump of Earth into a living Spirit, by breathing into it the Breath of Life, so he will please to *inspire* his Holy Spirit into his Mystical Body, according as he hath promised, *John* 14. 16. and that not only once, *John* 20. 22. but that it may continually be supplied with vital Influences, by its Union with its Divine Head the Lord Jesus, the blessed Success whereof is noted in the  
three

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three happy Effects of this heavenly Inspiration. *First*, That the Church will be directed into all Truth by the Spirit of Truth, *John* 14. 17. and 16. 13. *1 Epist.* 2. 27. and so be preserved from Heresy. *Secondly*, That all the Members thereof shall agree in the same Judgment, and combine in the Unity of the Spirit, *Ephes.* 4. 3. and so be secured from Schism, *1 Cor.* 1. 10. *Thirdly*, That the Affections of all Persons in this Body shall be joyned in perfect Concord, and tied in the Bonds of Love and Peace, *Ephes.* 4. 3. for the Prevention of Hatred, Wrath, and Emulation; How passionately therefore is this Blessed Spirit to be prayed for; and how necessary are all and every one of these? Truth without Unity is weak and troublesome; Unity without Truth is dangerous and mischievous<sup>e</sup>; and both without Charity are insignificant, and cannot last long. Let us consider the Mischiefs which the Church hath endured by false Principles, divided Judgments, and opposite Affections, that in the Apprehension of our want of this comprehensive Blessing we may most vigorously beg this continual Inspiration, which may make the Church happy, by Unity in its Doctrine, Harmony in its Discipline, and Charity in the Affections of all the Parts and Members thereof.

§. 6. *And grant that all they that do confess thy Holy Name, may agree in the truth of thy Holy Word, and live in Unity and godly Love.*] This Petition is but a farther Confirmation of the former; for when the several Members of the Church live in Unity, Peace, and Love, it is the best Demonstration that the whole Body is acted by the divine Spirit, *John* 13. 35. *Josh.* 22. 31. for these universal Mercies are to be obtained by Induction of Particulars, and the in-

ternal

<sup>e</sup> *Unitas sine veritate proditio est.* D. Cypr.

Theodo  
divinitu  
Mag. a  
moralis  
Richel.



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ternal Inspiration ought to be manifested by Acts of a visible Charity: Now if we want Affections wherewith to make this Request, let us but view the miserable Effects which Differences in Opinions and Affections have produced in the Christian World; consider how thereby Religion hath been disgraced, and God dishonoured, and all Outrages have been committed, the Heathens are scandalized and kept out, and the Christians who are within are hindred in their Piety; and our Differences are made wider by arguing; the more we dispute <sup>f</sup> the less we agree, and while we contend for the Faith, we lose our Charity: But this is the Fault of the Men and not of the Religion, for Jesus hath left us an impartial Judge, which is his holy *Word*, and is the Truth it self, *John* 17. 17. by which if we would (without Prejudice or Interest) suffer our Opinions to be tried <sup>g</sup>, it would happily compose all our Controversies; or where a Determination is needless, teach several Churches to dissent with more Moderation, and direct particular Persons to submit in such Things to their proper Spiritual Guides, and to live in godly and religious Love with their Fellow Christians <sup>h</sup>: If any say that there is little Hope that this still Voice of God's Word should be heard in the Hurry of our Contentions, or no Likelihood of so sweet a Composure; I answer, That however, it is highly desirable, and therefore ought to be prayed for; and (which is considerable) our Lord Jesus in that rare Pattern of his present Intercession in Heaven, the last

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<sup>f</sup> *Disputando de sacris accenditur tantum contentio.* Sifinnius ad Theodos. Aug. <sup>g</sup> *Expellentes igitur hostile certamen ex verbis divinitus inspiratis, solutionem questionum mente percipiamus.* Constan. Mag. ad Patres Nicenos. Hist trip. l. 2. cap. 5. <sup>h</sup> *Maneat moralis benevolentia inter discordes sententia:* Lemma Cardin. Richel.

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last Prayer he made upon Earth for his Church, did pray, That all of his Religion might be preserved in Truth and Unity, *John* 17. 17, 21. so that we are assured we beg the same here, that he intercedes for above; and therefore if it should not be completely granted, yet he that hath asked this with a great Devotion, and endeavoured it to his Power, shall have Satisfaction in the Testimony of a good Conscience, and hath testified his unfeigned Charity to the Church, and his Love to all the Members thereof.

§. 7. *We beseech thee also to save and defend all Christian Kings, Princes, and Governours, especially thy Servant GEORGE, our King, that under him we may be godly and quietly governed.*] We have often prayed for the King already, but principally respecting his Authority in the State; so we prayed for him alone, but now we consider him as a principal Person in the Church, of which he is under Christ<sup>i</sup> (as the Bishops of *Rome*<sup>k</sup> of old confessed) the Supreme Head: And so are other Christian Princes in their several Countries, whom we therefore here do pray for also, as *St. Paul* commands, *1 Tim.* 2. 2. and as the ancient Church ever did in the Time of this Mystery: There are now three sorts of Rulers in the Christian World, which are here expressed by three Words: *First, Kings*, that is, such as have absolute Monarchies. *Secondly, Princes*, who have Royal Authority in lesser Dominions, though not without paying some Homages. *Thirdly, Governours*, who preside in Aristocracies and Commonwealths; these, and each of these, are, or ought to

<sup>i</sup> Nutritii & patres Ecclesie, *Jesai.* 49. 23. Βασιλεὺς καὶ πατὴρ τοῦ θεοῦ, *Aristor. Pol.* 3. <sup>k</sup> Christus Imperatori & omnia tribuit, & dominari eum non solum Militibus, sed etiam Sacerdotibus concessit. *Greg. Mag. Epist.* 64. ad Theodor.

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to be supream Presidents over Ecclesiastical as well as Civil Affairs in their severall Jurisdiccions; and since their Power is imployed to save and defend the Church, she is obliged to desire the King of Kings to save and defend them all, from Invasions and Rebellions, Treasons and all Mischiefs, that they may not be hindred in the Exercise of their most useful and pious Authority: And if we prevail, many Millions will receive Benefit thereby, and every Christian Nation shall have its Share in this Blessing. It happens (I confesse) sometimes, contrary to the Wish of all pious Men, that even Princes of the same Religion have Differences with each other; but then we must at this Holy Sacrament forgive our Enemies, and wish the Welfare of the whole Church, only we must pray for the Safety of other Kings no farther than is consistent with the Welfare of our Natural Liege, for whom we must pray [especially] because under him we enjoy our Liberty and Religion, our Properties and our Peace; and if it please God to defend him, we doubt not but we shall have under him *quiet and peaceable Lives, in all Godliness and Honesty*, 1 Tim. 2. 2. that is in two Words, we shall be *godly and quietly governed*; and thus our own Interest may move us earnestly to intercede for the Safety of our Sovereign, for the Benefit is ours more than his.

§. 8. And grant unto his whole Council, and to all that are put in Authority under him, that they may truly and indifferently minister Justice, to the Punishment of Wickedness and Vice, and to the Maintenance of thy true Religion and Vertue.] When Justice is purest in the King the Fountain thereof,  
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<sup>1</sup> *Deus Opt. Max. pietatis & justæ Actionis quoddam quasi vinculum nos esse volueris.* Theodos. Imp. Ep. ad Cyril.



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it is often corrupted in the Streams, the subordinate Dispensers; for Mortal Princes cannot see all with their own Eyes<sup>m</sup>, nor act all Things with their own Hands; and though they be said to *Judge the Nation*, *Pf. 72. 2.* yet the *Mountains*, or higher Magistrates, and the *little Hills*, that is, inferior Officers, do *bring his Righteousness to the People*, who can seldom receive Judgment immediately from the Prince's Mouth (*Vers. 2.*) Wherefore since we must be more particular in our Desires for the Welfare of these Kingdoms, it is necessary that we pray for all that advise in the Making, and assist in the executing of good Laws, *viz.* for the King's Council, at large in *Parliament* (as the old Christians prayed *pro Senatu*) or more strictly for the Lords of his *Privy-Council*; who besides their Examination of Causes in those Places, and their Influence upon the Royal Determinations, are usually Persons enjoying the highest Dignities, and weightiest Offices of the Nation. And because by them, and the lower Orders of Magistrates, all Causes are decided, we are bound to pray heartily for them, that they may judge by the Rules of Equity, [*truly and indifferently*] without Mistake or Partiality, and have before their Eyes the great End of all Laws, which is the Punishment of Evil-Doers, and the Encouragement and Reward of them that do well, <sup>a</sup> *1 Pet. 2. 14. Rom. 13. 3, 4.* And surely happy are the People that are in such a Case, when their Counsellors are faithful and prudent, their Judges deliberate and upright, their Officers careful and without

<sup>a</sup> Num. 10. 31. Heb. *locus oculorum*, h. e. *Consiliarius*. LXX. *προβδρῆς*, ut *oculus nobis charus & necessarius*. Fag. & Grot. in loc. <sup>n</sup> *Leges, improbos supplicio afficiunt, ac defendunt & tuentur bonos*: Cicer. de leg. 2. Pius IV. Pont. R. *pingebat lauros cum virgis, cum hoc lemmate, Præmium & Pœna, pro Symbolo suo*. Nic. Caussin.

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out Rigour; for then the Profession of Religion shall be guarded, and the Practice of Vertue encouraged; Innocence shall be safe, and Wickedness punished, nay, all Vices made infamous, according to the Will of God, the Desire of our Gracious Sovereign, and the Wishes of all this People, especially those who now at this Sacrament come to dedicate themselves to Piety and Devotion; they have peculiar Reason to pray, that they may be secured in their Rights, and encouraged in they holy Purposes, by their due Administration of Justice, and the Punishment of all that would harm or hinder them, because their Innocence doth more expose them to the Designs of evil Men.

**S. 9. Give Grace, O heavenly Father, to all Bishops and Curates, that they may, both by their Life and Doctrine, set forth thy true and lively Word, and rightly and duly administer thy holy Sacraments.]** *The greatest Gifts that the Divine Goodness hath bestowed upon the Sons of Men, (saith Justinian in his Authenticks) are the Royal Power, and the Office of Priesthood. Both of which are so contriv'd, that they are necessary not only for the Conversation of the World, but for the mutual Support of each other; so that Princes (as Constantine doth express it) are Bishops without, and the Ecclesiasticks within the Church; They guard and direct the Externals, while These order and administer the Internals of Religion; wherefore, since God hath joined them in his Providence, we must not separate them in our Prayers, nor by any Means omit to pray for our Spiritual Guides, in this Spiritual Sacrifice, where the Ancients did particularly remember all the Orders of the Church: But*

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*Christus voluit ut Christiani Imperatores pro vita aeterna Pontificibus indigerent, & Pontifices pro cursu temporalium rerum Imperialibus legibus uterentur, Rom. leg. cap. pro Venerab. Tit. de Feudis.*

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having spoken of this before (*Comp. to the Temple, Part. I. p. 2. Sect. VII.*) we shall only note the Comprehensiveness of the Petition here made for them, which takes in the main Part of their Office, viz. 1<sup>st</sup>, To set forth the *Holy Word* of God, both as it is the *Truth*, *John 17. 17.* for the Direction and Instruction of the Ignorant, and as it is the *lively Power of God unto Salvation*, for the Conversion of those that are dead in Sin; which is to be done, as is here intimated, not only by plain and affectionate Preaching, but also by holy and unblamable living, which doth better explain God's Will, and more vigorously excite the People to observe it, than the most learned Commentary, or the most eloquent Oration <sup>9</sup>. The *second Part* of their Duty is, *rightly*, according to the Institution of Christ, and *duly*, as the Necessities of the Church require, to administer those two *Sacraments* which are of Divine Ordination, (viz.) *Baptism*, and the *Lord's Supper*, which no other Order of Men can lawfully dispence; so that if Ministers should neglect the Celebration of them, or do it unduly, it would be a great Damage and Discomfort to the Church of Christ. Let us therefore beg large Measures of Grace, for our Bishops and Pastors, that their Preaching may convert us, their Lives invite us to Imitation, and their dispensing of the Sacraments may comfort and strengthen us in all Goodness: Let the Clergy pray heartily one for another, for they understand the Weight of this Charge; and let the People supplicate affectionately for their Ministers, because the Grace given to them, is for their

<sup>9</sup> P<sup>er</sup> Act. 7. 18. ζῶντα λόγῳ, Hellenis. pro ζωοποιεῖσα. Grot. Deut. 32. 47. 70. ἐχὶ λόγῳ κενὸς ἔσται ὑμῖν ὅτι αὐτὴ ἡ ζωὴ ἐστὶν ὁ λόγος. Ad Psal. 19. vers. 7, 8. <sup>9</sup> Habent & opera suam linguam, habent suam facundiam etiam tacente linguâ. Cyp. de dupl. Marr. Hic est qui quale habet verbum, talem habet & vitam, quoniam quæ docet, agit, & quæ agit, docet. Christiani de Origene, ap. Euseb. Eccl. Hist. l. 5. c. 3.



Part. I. *The Prayer for the whole Church.* 99

their Sakes, and the Benefit thereof finally descends upon the Congregation: Especially let us all (when this most holy Sacrament is to be administred) joyn our Petitions for those who officiate here or elsewhere, that they may perform so grand a Mystery, to the Glory of God, their own Comfort, and the Benefit of all that partake thereof.

S. 10. And to all thy People give thy heavenly Grace, especially to this Congregation here present, that with meek Hearts, and due Reverence, they may hear and receive thy Holy Word, truly serving thee in Holiness and Righteousness all the Days of their Life.]

We have done well to pray for our Spiritual Pastors, but we must add this Petition also for the Sheep of their Pasture, because the excellent Gifts of Ministers do not profit, unless the People also be endued with heavenly Grace, *Heb. 4. 2.* tho' all the Seed was good, yet it prospered according to the Condition of the Ground on which it fell, and where the Soil was not prepared, it came to no Perfection, tho' it were sowed by Jesus himself, *Mat. 13.* And sure it is a great Pity, that the Gifts and Graces, the Time and Pains of so many learned and laborious Ministers, should be all in vain, and made ineffectual by the Wickedness of those among whom they live; which Consideration makes the Priest here (as *Theophylact* observes<sup>r</sup>;) stand up as a common Father of the whole Church, and pray that all Congregations of Christian People may increase in true Piety (in Imitation of the God he serves, who takes Care of all :) And yet he doth intercede with particular Affections and Regard for his own Auditory; praying that they may profit by the present Duties, and live holily ever after: But see how rarely

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<sup>r</sup> Ο ιερως ὡς περ καὶ οἱ οἰκουμενικοὶ πατέρες ἵστανται πάντων κηδε-  
μεν ὡς καὶ ὁ θεὸς ὁ ἱερεῖται. *Theophyl.*

withal, the Means of improving by the Word of God is couched in this Request, (*viz.*) to receive it with a *meek* and lowly Heart, free from Pride and Self-conceit<sup>c</sup>, and to hear it with an awful Veneration; as believing it to be the Word of God. For he that is *meek*, will be guided by its Directions, and amended by its Reproofs; he that is *reverent*, will tremble at its Summons, and give Respect to all its Laws. Let us then devoutly beg for all our Congregations these necessary Graces of Humility and godly Fear, that so our Preaching may make them holy and pure from all Sin, righteous and abounding in all good Works, when they hear it with Reverence, and obey it with Meekness; and that not only now for our present Comfort, but all the Days of their Life, to their own endless Happiness: And let us think how happy it were for the Christian Church, if this Petition might prevail, to the total Removal of that Pride and Irreverence, Stubbornness and Contempt, which make many Ministers preach, and more People hear, in vain.

§. 11. **And we most humbly beseech thee, of thy Goodness, O Lord, to Comfort and succour all them who in this transitory Life are in Trouble, Sorrow, Need, Sicknes, or any other Adversity.**] Besides the Spiritual Wants for which we have craved a Supply in the former Petition, we know that many of our Brethren are labouring under Temporal Evils in this miserable World, and therefore we must remember them as *S. Paul* teacheth, *Heb.* 13. 3. *as being our selves also in the Body*, that is, both by our Nature and our Sins, liable to the same Calamities. And where can we so properly commemorate the afflicted, as at this

Sacra-

<sup>c</sup> James 1. 21. Ἀπὸ ἁπλῆς γνῶσεως τῆς ἀγίας ἡ γνῶσις. Theod. Duxen. Ser. 1. Philosophus querenti quid primum discipulus precipere voluit. Resp. Festum deponere. ap. Arianum.

Part. I. *The Prayer for the whole Church.* 101

Sacrament of Mercy, wherein God is moved by the Representation of his dear Son's Sufferings, to pity all Mankind, especially those who by Suffering are made conformable to his Image: And in this Mystery we must express more Pity and Charity than our Alms can convey, which is to be done by bringing in a greater Arm to their Assistance; for our Gift may bring some present Allay to the Distressed; but if we can obtain the divine Favour for them, they shall be constantly supported, or speedily delivered, if that be best for them. At this Sacrament therefore our Church enjoins us to pray for all in Misery, and so do the best and most ancient Liturgies, \* (except the *Roman Missal*, where it is omitted in those Copies which I have seen :) But it is nowhere so piously and fully expressed as here in this very Petition. *First*, As to the Manner of presenting this Request, we must *most humbly beseech* God for them, in Remembrance of our own just Deservings to suffer as much, and therefore we must pray for our afflicted Brethren, as a pardoned or reprieved Malefactor would do, if he were to petition for his Associates. Nor must we ask for our own Merits or theirs, but for *his Goodness Sake*, Psal. 25. 7. and because he is apt to shew Mercy. *Secondly*, As to the Things requested, they are full, and significant, viz. That it may please the God of all Comforts, 2 Cor. 1. 3. Chap. 7. ver. 6. to comfort all that are in Trouble or Sorrow, and that he will *Succour* and relieve such as are in Poverty and Sickness, or, as the Words may well import, that he will *comfort*, that is, support them under their Troubles so long as they continue; and finally to *succour*, that is, rescue

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and

\* *Ut infirmi convalescant. Litur. S. Jacob. Pro egrotis; pro afflictis, & in summa pro omnibus iis qui egent Auxilio. Ap. Cyril. ut supr.*

We translate *βοηθεω* by [succour] Heb. 2. 18.

2 Cor. 6. 2. compare also 2 Sam. 18. 3. Rom. 16. 2.



and deliver them, by putting a gracious and happy End to their Afflictions. *Thirdly*, The Persons pray'd for in general, are those *in this transitory Life*, the proper Scene of Miseries, and the only Place where Sufferers are capable of the Benefit of our Prayers; in particular, those who are either, *first*, inwardly afflicted with *Trouble*, for fear of some approaching Evils, or with *Sorrow*, in Remembrance of some Losses or Crosses lately sustain'd. *Secondly*, Outwardly distress'd, whether in Estate, as the Poor, and those in *Need*, who want Food, Raiment, or Habitations; or in Body, as those in *Sickness* and Diseases, Pains and Torments: We pray for all that are afflicted in these or any other Kinds of *Adversity*; and if we be lively Members of Christ's Body, we shall do it with a great Compassion, and a fervent Affection, as if we smarted with them, and shall deeply weigh how hard it would be for us to bear the like Burdens. And he that prays with such a Sense, doth both express a hearty Charity, and shall obtain Relief for many poor Creatures, through the Merits of our Lord Jesus Christ.

§ 12. And we also bless thy Holy Name for all thy Servants departed this Life in thy Faith and Fear; beseeching thee to give us Grace so to follow their good Examples, that with them, we may be partakers of thy heavenly Kingdom.] Those Prayers for the Dead, which the *Roman* Missal hath here added to this Office, our Church hath prudently rejected, because they have no Ground in Scripture\*, nor good Foundation in the purest Antiquity; and also because they

\* *Quidam putant non esse orandum pro mortuis eo quod neq; Christus neq; Apostoli ejus successores hac scriptis intimaverint. Hug. Echer. de reg. an.*

they can do no good to the Wicked y who only need them, but are a Disparagement to holy Persons, by supposing them in a State of Misery. Yet it is very probable these Prayers did first arise from the Abuse of that ancient Custom of the Primitive Church in the Time of Persecution, (*viz.*) to recite the Names of those who had dy'd for the Faith of Christ, in the Time of these Mysteries: But that was done with no Design to pray for them z, whom they believ'd to be already happy z, but to praise God for them, and to perpetuate their Memory, to express their Faith and Confidence of their Felicity, and to shew their Love to the very Remembrance of them, and finally, to excite many to aim at the same Rewards, by imitating so brave Examples. All which our Church doth in the general here, having cast away the Corruption, and reduc'd the first Design, by restoring the Eucharistical Prayer which *Dionysius Eccl. Hier. cap. 7.* and many of the Fathers do mention; so that we do not pray for any of the Dead, but as we have great Reason we praise God for such of them as are departed in the Faith and Fear of God. The Apostle directs us to give Thanks for all Men, especially sure for those whom God hath, by his Goodness, carry'd so far, that not only themselves, but others can

H 4 rejoyce

<sup>y</sup> Quando istinc excessum fuerit, nullus jam penitentia locus est, nullus satisfactionis in hac vitâ aut remittitur aut tenetur. Cyprian ad Demet. Qualis exieris ex hac vitâ, talis redderis illi vitæ. Aug. in Psal. 36. See Eccles. 11. 3.

<sup>z</sup> Propter ea Sanctorum in fide morientem devotè memoriam agimus, tam illorum refrigerio gaudentes, quam etiam nobis piam in fide consummationem postulantes. Ori. Com. in Job 3.

Οὐχ ἵνα θεὸν δοξάζωμεν, ἀλλὰ χάρις ὑμῶν ὅτι λοιπὸν ἐς χάριν τοῦ ἀπελευθέρω. Chrysol. ad Hebr.

<sup>a</sup> Nullam habentes dubitationem beatam illius animam esse in requie: sed ut fidem & dilectionem nostram ostendamus in amicum nostrum charissimum. Epist. Carol. M. ad Offam. R. Mercia de Adriano Pont. R.

rejoyce in their Felicity; and therefore we cannot so confidently praise God for any, as for those who have fought a good Fight, and finish'd their Course, and are safely landed on the Shore of a blessed Eternity. While they are in the Battel, and the Race, and are toss'd on the Waves, there are many Mixtures in their Condition, and some uncertainty as to the final Event; so that if we should elevate our Praises too much for them, we should, perhaps, sing before the Victory, 1 *Kings* 20. 11. We consider that Position of the wise Heathen, *Nemo felix ante Mortem*, and so reserve our chiefest Praises 'till they have overcome all Fear and Danger, that there may no sad Note be mingled to interrupt the Harmony, nor nothing else but a compleat Joy<sup>b</sup>. The *Thracians* were accounted wise, because they rejoyc'd at the Death of their Friends, as the Day of their Enfranchisement<sup>c</sup> from many Evils. And have not we Christians much more Reason to praise God for our faithful Brethren deceas'd, being not only sure (as they were) that they are exempted from Misery, but that they live in Peace and endless Glory? Now this is so rational and so pious, so much our Duty and our Comfort, that it is a Wonder any should scruple the doing of it; for is there any more illustrious Mercy, than that a poor sinful frail Creature shall be carry'd through the Dangers of Life, and the Agonies of Death, and by a full and free Pardon acquitted at the great Tribunal, and, in a Moment, exchange his Corruptions and Mortality for Robes of Glory, and the Lustre of an Angel? If we consider the Weakness of Man, and the Power of his Enemies, the Armies of Temptations, and Mountains of Difficulty, before he can reach

<sup>b</sup> *Eccles.* 7. 1. *Dies iste quem tanquam extremum reformidas & serpi natalis est.* *Senec. Epist.* 102. <sup>c</sup> *Val. Max.* l. 2. c. 6.



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reach that blisful Crown, it is little less than Miracle, that all Men do not sooner or later fail, and fall from the *Faith and Fear of God*. What Prospect in the World can ravish us with greater Pleasures, or raise in us higher Admirations of the divine Goodness, than to behold those that were once as frail and sinful as we are, now advanc'd above Satan's Malice, or Death's Power, and plac'd in the Regions of Joy, and the Bosom of Jesus; that we might not tremble, or think it impossible to come thither also? Doth not their Felicity give Life to our Hopes, and become a Pledge of our own future Glory? Why should we not then rejoyce with them, and delight ourselves with the very News of our Brethrens Happiness? What other Communion is there between us and those blessed Spirits; but that they (in general) pity and wish well to us, and we praise God with and for them? And by thus meditating of their most desirable Estate, we shall learn to despise Death, and long to be with such inviting Company, nay, languish after the happy Enjoyment of such noble Society for ever and ever: Who can look up to these Mansions, and not enquire for the Path that leads thither, and be strongly attracted to follow the Steps of those who have so successfully trodden this Way before? This makes the pious Soul so passionately beg the divine Grace, that it may do as they have done, live as they liv'd, and die as they dy'd; so that what they are now, it may be hereafter. The *Scythians* (as *Lucian* relates) kept the Memorials of their brave Men with great Joy, that so, many might strive to become like unto them<sup>d</sup>. And *S. Augustine* saith, when any Duty seemed difficult, he was wont to think of the Saints of former Times,

<sup>d</sup> *Simus inter exempla, quare desicimus, quare desperamus? quicquid fieri potuit, potest. Sen. Ep. 98. Magnorum virorum non minus quam presentia utilis est memoria. idem Ep. 102.*

Times, and he imagin'd they derided his Sloth, saying, *Tu non poteris, &c.* Canst not thou do what those Men, nay, those Women once did? That which hath been effected, is not impossible. Would we make this Use of our faithful Brethren departed, their Memory and Example would be as profitable, as if we had their bodily Presence with us; and the Remembrance of their Glory, would strongly excite us to follow their Good Example, 'till we came, with them, to partake of that heavenly Kingdom: In the mean time, we shall never want Matter for to praise God in their behalf, since his Truth and Mercy to them, is, the Confirmation of our Faith, the Encouragement of our Duty, and gives us, in Contemplation, an Antipast of our Happiness, before we come to the full Enjoyment of it.

§. 13. Grant this, O Father, for Jesus Christ his sake, our only Mediator and Advocate, Amen.] This general Conclusion of all our Prayers we should not remark particularly here, but that the Mass hath thrust in the Names of the B. Virgin, and other Saints, into this Supplication, through whose Merits and Prayers, they intercede even in this Place, where there is a lively Commemoration of the Death of Christ, our only Mediator, which is not only the holding a Candle to the Sun, but seems to intimate, that to plead in the Virtue of our Lord's Passion is not sufficient, and that that Intercession, by which the holy Virgin, and all other Saints became accepted by God, was not alone forceable enough: But we desire no other Mediator, nor need no other Advocate, 1 Tim. 2. 5. but our Lord Jesus Christ, who is here represented; nor do we doubt to ask all these Mercies for all these Persons,

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— Et omnium Sanctorum tuorum quorum meritis precibusq; concede. in Canone Missæ Rom.

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Persons, since we approach our heavenly Father with his dear and only beloved Son in our Arms; wherefore let us bless the Name of God, who hath chosen such a Master of Requests to present our Prayers, and put such an Argument in our Mouths, when we approach unto him. Let us look to the holy Symbols, and remember our great high Priest, while we offer up the Intercessions, with a great Humility, and a sprightly Devotion, because our God will not, nay, cannot deny those that thus come unto him.

*The Paraphrase of the Prayer for the whole Church.*

S. 14. O [Almighty and Everlasting God, who] art able to help all Persons, always, and in all Things: We are unworthy to ask for our selves, and yet we are encourag'd to intercede for others, since [by thy holy Apostle] St. Paul, thou [hast taught us,] in our daily Assemblies, [to make Prayers] to obtain Good, Intercessions [and Supplications] to remove Evil, in behalf of all the World: [And to give Thanks for] the Mercies receiv'd by [all men.] Believing therefore thy Willingness to grant these Things, which thou commandest us to ask [We humbly] disclaiming our own Merits, [beseech thee,] for Jesus sake, and by the Virtue of his Passion here set forth, [most mercifully] \* to accept his poor Acknowledgment of thy Bounty, and Testimony of our Love, in these [our Alms] to the Poor, [and Oblations] to thy Ministers, intreating thee also to hear, [and] \*\* to receive all our former Petitions, especially [these our Prayers] for all People, [which we offer] as the Evidence of our universal Charity, most heartily

\* This to be omitted when there is no Collection. \*\*



heartily [to thy Divine Majesty] who art All-sufficient to supply the whole World.

To thy Goodness therefore we come, [Beseeching thee,] though miraculous Gifts are ceas'd, yet [to inspire continually] with such Grace, the whole Body of [the Universal Church,] spread over all the Earth, that it may be quickened [with the] most holy [Spirit,] which teacheth the Principles [of Truth,] and produceth [Unity] in the Faith, [and Concord] in the Affections of thy People; [And grant that all] the Members of thy Church, [that do] profess thy true Religion, and [confess] to believe in [thy holy Name,] laying aside their Animosities, [may agree] all their Differences, and so fully rest [in the] infallible [truth of thy holy Word,] and its Determinations of all necessary Things, that notwithstanding some lesser Varieties, they may have mutual Peace, [And live] as Children of the same Father, [in Unity,] without Schism or Heresy, in Charity [and Godly Love,] without Malice or Envy among them.

And because thy Church cannot well subsist on Earth without Temporal Guardians, [We beseech thee also] in order to the common Good, [to save] the Souls, [and defend] the Persons and Rights of [all Christian] Magistrates, who, in their several Dominions, have (or ought to have) supream Governance of the Church, whether they be absolute [Kings] or free [Princes,] or else Rulers [and Governours] in popular States.

But as our Duty, Interest, and Affection, do peculiarly oblige us, we pray thee [Especially] to save and defend him, who doth acknowledge himself to be [thy Servant,] even [GEORGE our King] and Sovereign Liege: Help him so to defend Religion, execute Justice, and subdue his Enemies,

mies, [that under him we] and all his Subjects, [may be] religiously and [Godly,] peaceably [and quietly Governed] and, accordingly, be obedient unto, as well as happy in, so gracious a Prince.

[And] that his excellent Laws may not be perverted in their Administration, O Lord, [Grant] such Grace [unto his whole Council] with whom he adviseth in making Laws, [and to all] Magistrates and Officers [that are put in Authority] to execute them [under him: That they may] deliberately weigh every Cause, and [truly and indifferently] determine it; so as to make it appear they do [minister Justice,] and imploy their Power [To the punishment of Wickedness] and greater Crimes, the Correction of lesser Enormities [and Vice: And the maintenance] and Defence of the Profession [of thy true Religion,] together with the Practice of all Equity [and Vertue,] which is the Endeavour of all righteous Magistrates.

But that Piety and Justice may be taught by the Ministers, as well as encourag'd by the Magistrates, [Give Grace, O heavenly Father,] for the same thy Son Jesus Christ's Sake, [to all] whom thou hast made [Bishops] and Governors, or Pastors [and Curates] over thy Flock: Assist them so in those sacred Offices, [that they may both by] the Holiness of [their life, and] the Purity of their [Doctrine,] declare and [set forth] the Excellencies of [thy true] quickening [and lively Word,] so that many may be won to live according to it. And grant that they may also orderly [and rightly,] frequently [and duly administer] both Baptism, and the Lord's Supper, which are [thy Holy Sacraments,] and let them be particularly

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larly assisted in the Celebration of the present Myſtery.

[**And**] that all their Labours be not in vain, do thou [**to all thy People**] throughout the Christian World, [**give thy Heavenly Grace,**] to dispose their Hearts rightly to receive divine Things, [**especially**] grant [**to this Congregation,**] and every Person [**here present**] before thee, [**that with meek hearts**] from a Sense of their own Ignorance, [**and due reverence**] from the Apprehension of thy Authority, [**they may hear**] attentively, [**and receive**] by Faith, the Directions of [**thy Holy Word:**] O Lord, let them be converted by it, and become real Christians, [**truly serving thee in**] all the Duties of Piety and [**Holiness,**] Charity [**and Righteousness,**] and continue in this Obedience [**all the days of their life**] especially after this solemn Renewing of their Covenant with thee.

[**And**] farther, reflecting upon thy Pity towards all afflicted Persons, for the Sufferings Sake of thy dear Son, [**We**] that yet are spared, do [**most humbly beseech thee**] that (though we and our Brethren deserve to suffer) yet [**of thy goodness**] thou wilt be pleas'd [**O Lord**] effectually, at present, [**to comfort**] and speedily to deliver [**and succour**] not those distress'd Creatures alone, which we particularly love or know, but [**all them who**] are capable of the Benefit of our Prayers, even all who [**in this transitory life**] the Scene of Misery, [**are in trouble**] and Fear of some approaching Evil, or in [**sorrow**] for some Calamity already sustain'd; all that are in [**need**] and Want, as to their outward Estate; or in Pain and [**sickness**] as to their Body; or who are visited with some or all of these, [**or any other Adversity,**] O pity and relieve them all.

[**And**]



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[**And**] finally, as we praise thee for all the Mercies which thou minglest with the Miseries of this Life, so [**we also bless**] and chiefly praise [**thy Holy Name, for**] those who have no Mixtures of Sin or Sorrow, in their Cup of pure and perfect Joy, even for [**all thy**] Saints and holy [**Servants**] who were once as frail as we; who, although they are now [**departed**] out of [**this life,**] yet they did live [**in thy Faith and**] die in thy [**fear,**] never forsaking Religion, nor a good Conscience. We rejoyce in their Happines, and tho' we need not pray for them, yet we cannot forbear [**beseeching thee**] for our selves, who are yet upon the Waves, that thou wilt please [**to give us**] also the same [**grace**] which thou gavest them. That we may be able [**so to follow their good Examples**] in all Piety and Charity while we live, [**that with them**] and in their glorious Society, [**we may**] when we die [**be Partakers**] by the like Mercy [**of thy heavenly Kingdom:**] and its unspeakable Felicities. Hear us, we beseech thee, and [**Grant this**] and all the rest [**O Father**] to thy poor Children, who make not our Requests in our own Name, or trusting in our own Merits, but [**for Jesus Christ his sake**] and through the most prevailing Sacrifice of his Death here commemorated: Nor do we need or desire to use any other Name, since he is [**Our only Mediator**] to make our Peace, [**and Advocate**] to plead our Cause, who also joyns with us in these Petitions; and therefore we hope thou wilt say to him and to us [**Amen**] and then it shall be so.

SECT.



## S E C T. VIII.

### *Of the Warning before the Communion.*

§. 1. **I**T is fit that great Mysterics should be usher'd in with the Solemnities of a great Preparation, for which Cause, God gave the *Israelites* three Days Warning of his Design to publish the Law, *Exod.* 19. 15. and order'd their Festivals to be proclaim'd by the Sound of a Trumpet some time before, *Levit.* 25. 9. *Numb.* 10. 2. The Paschal Lamb (the Type of Christ in this Sacrament) was to be chosen and kept by them four Days, to mind them to prepare for the Celebration of this Passover, *Exod.* 12. 3, 6. And Christians having more, and higher Duties to do, in order to this holy Feast, must not have less Time, or shorter Warning; whereupon, as good *Hezekiah* publish'd, by particular *Expresses*, his intended Passover long before, *2 Chron.* 30. so hath our Church prudently order'd this timely Notice to be given, that none might pretend to stay away out of Ignorance of the Time, or Unfitness for the Duty; but that all might come, and come prepar'd also. It is needless to expect a President for this in the ancient Church, their daily or weekly Communions made it known, that there was then no solemn Assembly of the Christians without it, and every one, not under Censure, was expected to communicate: But now, when the Time is somewhat uncertain, and our long Omissions have made some of us ignorant, and others forgetful of this Duty, most of us unwilling, and all of us more or less indispos'd for it, it was both prudent and necessary to provide these large Warnings and Exhortations,

Cautions

Cautions and Instructions. For the Composures themselves they are exact, and rarely fitted to be the Harbingers to this blessed Sacrament; and if we duly weigh, and carefully improve them, they will exceedingly help towards our Preparation, as will be evident enough (without a Paraphrase) in the succeeding Analysis and Discourse.

The



*The Analysis of the Warning before the Communion.*

§. 2. This Warning consisteth of three Principal Parts.

First, Information, concerning	1. The Time, —————	{ Dearly beloved on — next I purpose, &c.			
	2. The Persons, —————	{ to Administer to all such as shall be Reli- giously, &c.			
	3. The Matter to be done, —	{ the most comfortable Sacrament of the Body and Blood of Christ,			
	4. The Manner how it is to be done.	1. In the Commemo- ration,	{ to be by them receiv- ed in remembrance of his, &c.		
2. With Thank- giving both for		1. Christ's Death,	{ wherefore it is our Duty to render most humble, &c.		
		2. And for this Sacra- ment,	{ but also to be our spi- ritual food and suste- nance, &c.		
Secondly, Exhortation, in which Note	1. The Ground of this Exhorta- tion, viz.	1. The Benefit of do- ing it well, —————	{ Which being so di- vine and comfortable a thing to them, &c.		
		and	{ and so dangerous to them that will pre- sume, &c.		
	2. The Parts of it, which are	2. The Danger of do- ing it ill, —————	{		
		1. Consid- eration of	1. The Digi- nity of this Sacrament,	{ My Duty is to ex- hort you in the mean season to consider the dignity, &c.	
			2. The Peril of profan- ing it,	{ and the great Peril of the unworthy receiv- ing thereof:	
		2. To what End,	1. In what Manner,	{ and so to search and examine your own consciences, &c.	
2. Exam- inati- on, shew- ing	1 Pu rity		{ that ye may come ho- ly and clean, &c.		
	2 Ac cep- tance		{ and be received as worthy Partakers, &c.		

Thirdly,

Thirdly, Direction to three Sorts of Persons :

1. To the Penitent, that they may come worthily by,

1. Examination of their Life,

2. Repentance, consisting of three Parts,

3. Charity in two Particulars,

1. Contrition,

2. Confession,

3. Amendment,

1. Satisfying those we have wronged,

2. Forgiving them that have wronged us,

*The Way and Means there- to, is first to examine, &c.*

*and whereinsoever ye shall perceive — there to bewail, &c.*

*and to confess yourselves, &c.*

*with full Purpose of Amendment of Life.*

*And if we shall perceive — against your Neighbours, then you shall reconcile — being ready, — &c.*

*and being likewise ready to forgive others that have offended, — &c.*

2. To the Impenitent, that they may not come unworthily; in which Note;

1. The Reason of this Warning,

2. The Persons warned,

3. The Warning itself,

4. The Peril of despising it,

*For otherwise the receiving of this Holy Communion, &c.*

*Therefore, if any of you be a Blasphemer of God, &c.*

*Repent you of your Sins, or else come not, — &c.*

*Least after the taking of that Holy Sacrament — &c.*

*And because it is requisite that no Man should come to — to — &c.*

3. To the Doubting, that they may come cheerfully; in which observe,

2. The Persons for whom it is most proper,

3. The Counsel itself.

4. The Benefit to be had by it,

1. Whether to go,

2. What to do;

1. Absolution,

2. Instruction,

3. Consolation,

*Therefore, if there be any who by this Means cannot quiet his own, &c.*

*Let him come to me, or some other — &c.*

*and open his Grief,*

*that by the Ministry of God's Holy Word he may receive — &c.*

*together with ghostly Coun- sel — &c.*

*to the quieting of his Conscience — &c.*

*A Practical Discourse upon this Warning.*

§. 3. Dearly beloved on — next, I purpose (through God's Assistance) to administer to all such as shall be Religiously and Devoutly disposed, the most comfortable Sacrament of the Body and Blood of Christ.] It is the Manner of mighty Princes, whose Entertainment requires extraordinary Preparation, to give Notice by their Harbingers to those Places where they intend to lodge; and thus our Lord Jesus when he came in the Flesh had St. John Baptist for his Herald, to bid the World prepare, *Matth. 3.* and sent his Disciples, as his Harbingers, before his Face, to every City whither he intended to come, *Luke 10. 1.* Thus also his Messengers do now proclaim his approach in this Sacrament, where he comes in the Spirit, to feast with us, *Revel. 3. 20.* and to dwell in us, *John. 6. 56.* And oh! how should this awaken us to prepare! <sup>a</sup> for what Provision is sufficient to make for the King of Kings, who comes from Heaven in pure Love to visit us, and to do us Good? Why should we not receive the News with the same Joy that *Zachens* express'd, when he heard that Jesus purpos'd to be his Guest? Since wheresoever he is well receiv'd, he brings Salvation to that House, *Luke 19. 6, 7, &c.* The Minister who hath appointed it in Love to you, seems by his courteous Salutation to be well pleas'd that he hath so good Tidings to tell you, and least by Ignorance or surprize you should lose the Benefit

of

<sup>a</sup> Τῷ ὁ βασιλείων βασιλεῖ — δι' ἡμερῶν τε καὶ φιλοφροσύνην ἀξι-  
ωσαντι τὸ ἡμεῖς ἐπισκέψεως, ἢ ἀπ' ἐργῶν περὶ τῶν μέλει γὰρ ἐσ-  
χαλίων, ἐπ' ἀεργεσία τῶν ἡμεῖς ἡμῶν καλεσθόντι, ποταπὸν οἶκον ἀεὶ  
χρὴ καλῶσθαι αὐτῶν. Philo lib. de Cherub.



of this blessed Opportunity, he gives you this timely Intimation, and fixes the very Time as positively, as Man can or ought to do; we have not the Time to come in our own Power, and so should always add, *if God please, viz.* that our Life or Health shall last so long <sup>b</sup>; and by his Assistance, *viz.* if he vouchsafe to afford us Grace; since we do but administer the outward Part; which short Parenthesis should also mind us how dangerous it is to neglect wilfully this next Sacrament; because either we may not live to have another Opportunity, or not have the like Grace and Assistance from God, if we despise this Offer. This Warning is given to all, but yet in the very first Clause is signify'd that we would not willingly cast our Pearls before Swine <sup>c</sup>, nor give this Sacrament to any but as such are *Religiously and Devoutly* dispos'd; and for those who are so, they need not be press'd, or urg'd to come to the holy Table, since this most comfortable Ordinance doth attract them sufficiently by its own Sweetness; it is most Comfortable to pious Souls, and they who have found it so, long for it, and this very Warning is to them a great Pleasure and a sufficient Invitation; but if filthy Wretches, who relish nothing but swinish Pleasures, and are full of earthly Things, loath this Honey-Comb, or despise this *Manna*; it is no Wonder; let it be no Prejudice to the Mystery, nor no Hindrance to our Preparation; for if we upon this Summons do immediately endeavour to procure religious and devout Dispositions, we shall taste the Comfort of it more fully, than any Words can express.

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§. 4. Co

<sup>b</sup> ἂν θεὸς θέλῃ: Græca Versio Liturg. Angl. James 4. 15. ἂν λαπῶς χρη λέγειν; Socr. ὅτι ἐὰν θεὸς ἐθέλῃ. Plato in Alcibiade.  
<sup>c</sup> Sancta Sanctis, ut Diac. clamat, in Litur. Græc. Mat. 7. 6.  
 \* τοῖς ἐμὶν χῆσι τὰ μυστήρια. Clem. Alex.

§. 4. To be by them received in Remembrance of his meritorious Cross and Passion, whereby alone we obtain Remission of our Sins, and are made Partakers of the Kingdom of Heaven.] The Necessity of this early and serious Warning is farther shew'd from the two great Duties which all Christians are here to perform. *First*, We are not to be idle Spectators of the Mystery, as they are in the *Roman Church*, where, if the People communicate but once a Year, it is thought Sufficient by the *Lateran Council*, and at other Times they only look on, while the Priest alone communicates, *Conc. Trident. Sess. 22. Can. 8.* a Practice unknown to all Antiquity : But we are commanded to receive the Symbols ourselves in Remembrance, as *St. Paul* speaks, *1 Cor. 11. 24, 25.* “ of that one Offering, once for all, *Hebr. 9. 26. 28.* “ whereby *Jesus* hath for ever perfected them that “ are sanctify'd, *Heb. 10. 14.* It was the Part of *Jesus* to offer up that most meritorious Sacrifice once upon the Cross; but it is our Duty to keep a perpetual Memorial of that most valuable, and never to be forgotten Propitiation<sup>d</sup>, for thereby alone (and not by the Merits or Prayers of Saints or Angels) our Salvation was obtain'd. Now, if the Pardon of our Sins, and the purchasing Heaven for us (who were Heirs of Hell) be the greatest Mercies; consider with what devout Affections we should celebrate the Memorial of that which was the Price thereof. How far did the Deliverance of *Israel* from *Agypt*, and the destroying Angel come short of this? And yet that was thought worthy to be remembred with the Solemnity of a Passover,

so

<sup>d</sup> Offerimus quidem, sed recordationem facientes mortis ejus, & una est hac hostia, non multa — quia semel oblata in Sancto Sanctum, hoc autem sacrificium exemplar illius est. *Ambr. Com. in 10. ad Heb.*

so long as the Nation did endure. We cannot then think that this can be remembred to the end of the World (as it ought to be) unless we proclaim it early, and prepare for it diligently, and celebrate it with the deepest Resentments: Alas! we can never imprint it sufficiently upon our Souls, without frequent and serious Commemorations, and he doth not understand, or not consider, the Excellency of this Mercy of our Redemption, that doth not wish it were written on his Heart in indelible Characters, and carefully set himself (upon this Intimation) to prepare to make the most grateful Memorial of his Enfranchisement by the Death of Jesus.

S. 5. *Wherefore, it is our Duty to render most humble and hearty Thanks to Almighty God, for that he hath given his Son, our Saviour Jesus Christ, not only to die for us; but also to be our spiritual Food and Sustenance in that holy Sacrament.*] The second Part of the Communicant's Duty is to receive it with *Thanksgiving*; for if we are obliged to praise God for the least and most common Mercies, then sure our ordinary Praises are not sufficient for this, which is the first, the greatest, and the Foundation of all the rest. When we remember our Unworthiness of such unspeakable Mercies, we cannot but return our *most humble* Thanks; and when we reflect upon the Benefit we have by them, surely we shall offer up our most *heartly* Praises: Because God hath not only spar'd us (when he might have destroy'd us) and set ordinary Food before us (as the King of Israel did before his Enemies, 2 Kings 6. 22, 23.) but he hath ransom'd us fully by the Sacrifice of his Son, John 15, 13. and made us a Feast upon the Remainders of this Sin-offering: This sheweth his Justice is fully satisfy'd, in that he receives us into the nearest Unions: And our Admission to eat



and drink of our Lords Body and Blood, is not only to shew forth that there is a great Expiation for all the World, but to assure us that we may have an Interest in it, and shall be particularly forgiven; as the Benefit of the Sacrifices of old were suppos'd to descend upon all that were admitted to eat thereof. Now this Pledge of God's peculiar Love, and this Seal of a gracious Pardon, doth give such Courage and Strength to poor Sinners, that the believing it is call'd *spiritual Food* and Nourishment, and eating and drinking the Body and Blood of Christ: For it even ravishes the Soul of the humbled Penitent to receive such a Testimony of God's being reconciled to him. Hence are all those Ecstasies of Joy, which holy Men here express; and God hath on Purpose instituted this Ordinance to be a most solemn and mysterious Manner of offering up these humble and hearty Thanks, for which Cause it is call'd *the Cup of Blessing*,<sup>c</sup> and the *Eucharist*, that is the Office of Thanksgiving. Oh! summon up, therefore, all your Powers, and Labour so to effect your Hearts with these incomparable Acts of the divine Goodness, that you may here offer up his Praises in the highest Key, and rejoyce before him with the most affectionate Gratulations.

**S. 6.** Which being so Divine and Comfortable a Thing to them who receive it worthily, and so dangerous to them who will presume to receive it unworthily, my Duty is to exhort you in the mean Season, First, To consider the Dignity of that holy Mystery, and the great Peril of the unworthy receiving thereof.] This Sacrament, like all Things that are high and fair, hath Excellency enough to invite us

<sup>c</sup> *Εὐχαριστία*, Heb. 15. 15. *Ποτήριον ἀλογίας*, 1 Cor. 10. 6.  
 \* *Εἰς τὸ ἅ συμβολον ἄρτον τῆς σαρκὸς καὶ τοῦ αἵματος τοῦ κυρίου καὶ τοῦ σώματος τοῦ κυρίου*. Orig. in Cels. 1. 8.

us to desire it, and yet Danger sufficient to make us afraid to go about it rashly: And here our Spiritual Guide having surveyed them both, makes a faithful Report, as *Caleb* and *Joshua* did, *Numb.* 14. 6, 7. he doth not deny there is Hazard and Pains in the Attempt, but the Honour and Advantage doth far outweigh them both: He considers it is a *Divine*<sup>f</sup> Thing (as the Ancients call'd it) to be a Companion of God's Table, and to be made Partaker of his Nature: And also it is the sweetest<sup>g</sup> Comfort in the World, to behold these lively Representations of our perfect Expiation, to receive the Pledges of Pardon and Immortality; so that humble and devout Receivers do often find their Hearts transported with Ecstasies of holy Joy, and Ravishments of Delight in the due Performance of this Duty. On the other Side, our Spiritual Guide considers, that for the Obstinate and Prophane, for those that have sinned and will Sin, it is very dangerous to press in to this Celestial Banquet; for such presume meerly upon the outward Part, and would fain perswade themselves, this will acquit their old Scores, so that they may more freshly begin to sin again; but God is not so mocked, and therefore they provoke him, abuse the Mystery, and delude their own Souls. Wherefore, upon the whole Enquiry, the Minister doth exhort us to spend the Time between this and the Sacrament well, for if we come not to it, we lose this Divine Comfort, if we come unworthily, we run into an unknown Danger; he is unwilling therefore we should be deprived of the Comfort, or incur the Mischief: And therefore he doth exhort us to prepare; for so, we shall be sure of the Advantage, and avoid the Evil. Now there are two Things especially to be

<sup>f</sup> Μυστήριον Θεῶν. Θεῶν ἡ Θεογονία καλεῖται: Divinissimum Sacramentum, vocatur apud Antiquos Patres. <sup>g</sup> Mihi ante omnia, & supra omnia summa dulcedo. Rom. Nissal.

be done in this *mean Season*: The *First* is *Consideration* of the *Dignity of the Sacrament*, which St. Paul calls discerning<sup>h</sup> the Lord's Body, that is, making much difference between this and our ordinary Food. The *Second* is, that which St. Paul and we both call *Examination*, 1 Cor. 11. 28. And these are no more than what every prudent Man doth before he sets upon any great Affair. *First*, He surveys the Nature of the Work. *Secondly*, He examines his own Fitness to undertake it. Thus did Solomon when he was to build the Temple, 1 Kings 3. 3, 8, 9. and when a Marriage with Saul's Daughter was proposed to David, *Seemeth it* (saith he) *a light Thing* unto you, to be a King's Son, &c. so must we meditate of this Divine Ordinance, and say to our own Souls: *O how dreadful is this Place!* Gen. 28. 17. *Seemeth it a small Thing* unto thee, to be feasted with God, waited on by Angels, fed with the Body of Jesus, and refreshed with a Cup of that saving Blood which hath attoned for the Sins of the World? What meaneth this Secret, that so poor a Wretch, and sinful a Rebel, should receive so mighty a Favour, and be received to so near Embraces? How can I approach to these terrible Mysteries till I have pulled back the Veil, and worshipped him that feeds my Body to convey Grace to my Soul, and makes that stoop to the Eye of Sense, which Angels cannot behold with open Faces? The Minister's considering this before, doth not Excuse us from considering it also; but we our selves must (as he adviseth) consider with him the *Dignity*, to make us full of Desires, and humble; and the *Danger*, to put us upon the strictest Care and Preparation; and if the Peril of unworthy receiving do only make us more dilligent to come well, it becomes its own Cure; and the Consideration of this Danger makes, that really there is none to those who come humbly, esteeming this Ordinance as it doth deserve.

S. 7.

<sup>h</sup> 1 Cor. 11. 29. διακρίνων. Οὐ γὰρ ὡς κοινὸν ἀέριον λαμβάνομεν  
Just. Mart. Apol. 2. 1 Cor. 11. 21.



S. 7. And so to search and examine your own Consciences (and that not lightly, and after the manner of Dissemblers with God: But so) that ye may come holy and clean to such a heavenly Feast, in the marriage Garment required by God in holy Scripture, and be received as worthy Partakers of that holy Table.] Having spent some time in a serious Contemplation of the Dignity of this Mystery, our next Duty is to search and try how we are fitted for it: We must not only admire the Guest, but prepare and cleanse the House for his Reception, and if we have done the first Part so, as that we have begot in our Souls a due Esteem of the blessed Jesus, we shall not dare to bring him into a filthy Heart, the Receptacle of his Enemies and his Murderers. When *Augustus* found but mean Entertainment at the House of a *Roman* Citizen to whom he was invited, he accounted it a Disrespect to his Person, and in Anger said, *Sir, I thought you and I had not been so familiar*: But our Lord is not offended at the Meanness of his Treat, if there be no Mixtures of Uncleanneſs and Iniquity. *Pythagoras* his mystical Precept, not to cast Bread into a Draught<sup>i</sup>, may fitly warn us not to put this Bread of Life into a Soul more odious to the Eyes of God, than the Receptacles of Abomination can be to ours. How careful was *Joseph* and *Nicodemus* to wrap his dead Body in the pureſt Linnen? And shall we shew a less Regard to his Person now that he liveth for ever! But surely no Christian need be urged to so plain and so necessary a Duty: Only let us note those excellent Directions for the Manner of doing it, which are here given us: (*viz.*) That which we must search is, the Records of Conscience, which if we

<sup>i</sup> Σίλιον εἰς ἀμίδα μὴ ἐμβαλλόν.

we examine <sup>k</sup> seriously and strictly, we may find there an Impartial Account of all the Good we have omitted, and all the Evil which we have committed; for there are those Remembrances, which will either accuse or excuse us at the Holy Table, *Rom.* 2. 15. Wherefore we must take heed that we do not this lightly, only out of Custom before a solemn Time, or meerly that we may seem to have done it; as most Men do, who only gently touch these Sores, and give a slight and superficial Glance at some of their greatest or latest committed Sins, but never care for searching into the Bottom, and looking into the inward Corners of their Corruptions. These, alas! are but *Dissemblers* with God, who only seek for some Matter to confess, and tell a sad Story, without any Sorrow or real Purposes of Amendment; yet they call this Preparation, and come to this Sacrament with Expectations of Pardon and Acceptance. But truly we had as good do nothing, neither God nor Conscience will so excuse us; we do but lose our Labour, and cheat our selves with a Shadow for the Substance, unless we do it impartially, and with real Designs to see our Sins clearly, and be humbled deeply for them, so that we may hate and forsake them for ever hereafter. Now that our Examination may be thus performed, let us (as the wise Man adviseth) remember the End, and we shall never do amiss, *Ecclus.* 7. 16. We must consider therefore, in the present Case, That we are so to try our selves, *First*, That we may come to this heavenly Feast, holy, and adorned with the *Wedding Garment*, *Matth.* 22. 2. that is, we must examine, not only till we see our Sin, but till we hate it, and instead of those filthy Rags, have put on pure and

pious

<sup>k</sup> *Salvatorem nostram suscepturi totis viribus debemus nos cum ipsius adiutorio preparare, & omnes latebras anime nostrae diligenter sapicere, ne forte sit in nobis aliquod peccatum absconditum, quod & conscientiam nostram confundat, & oculos Divinae Majestatis offendat. Ambr. de Sacr.*

pious Dispositions, which are that clean Linnen, even the Righteousness of the Saints, *Rev.* 19. 8. for by these Ornaments are holy Souls fitted for that celestial Company which is to be met at this Solemnity. And, *Secondly*, another End of our Examination is, that we may be *accepted* by God himself as worthy Communicants, that he who seeth the Heart may approve the Sincerity of our Repentance; and the great King who comes in to see the Guests, may, by his gracious Estimation supply the Defects of our Performance, and call us worthy, tho' strictly we are not so. It is not that Men may think we have duly prepared, but that the All-seeing God may *receive us*, that is, treat us nobly, and entertain us kindly (as the Word [*to receive*] signifies, *Mat.* 18. 5. *Acts* 21. 17.) at this heavenly Banquet: And can we think a formal Search will procure these Graces, or prevail for the Divine Acceptance? nothing less than a through Repentance will suffice to this End, and how to perform that, the next Paragraph will discover.

§. 8. *The Way and Means thereto is first to examine your Lives and Conversations by the Rule of God's Commandments; and whereinsoever ye shall perceive your selves to have offended, either by Will, Word, or Deed, there to bewail your own sinfulness, and to confess your selves to Almighty God with full purpose of Amendment.*] If all that hath been said have convinced us of the Necessity and Advantage of a strict Preparation, and made us resolve to spare no Pains, that we may come worthy; the Church hath in the next place provided, the clearest Discovery of the *Way and Means thereunto*, which can be expressed in so few Words: This present Sentence is a Direction to *Repentance*, which is the Preparation that Christ himself requires, *Mat.*



*Mat.* 3. 2, 3. A Duty that our sinful Life makes to be always necessary ; yet the Dignity of this Sacrament requires it should be done with more than ordinary care now, so that here is a full Description of all its Parts. *First, Examination* for Sin by the Rule of God's Commandments, which *1 Cor.* 11. 28. is put to signify all the rest : But having largely treated of this before, *Part. 1. Sect. 3. §. 5. &c.* we shall only add, that if we have done this well, there will arise from it, *Secondly, A Sight of Sin*; for, by comparing our Lives with the Rule of God's Law, we shall plainly discern wherein we have gone aside, in greater or lesser Matters : And we have not searched enough, till we have found out all our ungodly, unjust, or uncharitable Actions, all our false or vain, filthy or prophane Speeches, and remembered as many as is possible of our evil, malicious, covetous, wanton and proud Thoughts; especially if the *Will<sup>m</sup>* have consented to them, for then our Thoughts are directly sinful, and if we sin in *Will*, the outward Act would follow, but for want of Opportunity : And surely the serious Consideration of all these, will fill our Hearts with sorrow, and our Eyes with Tears, which is the *Third Part, viz. Contrition*, and the bewailing of our own Sinfulness. The Sorrows of *David*, and the Repentance of *St. Peter*, shewed themselves in Floods of Tears, and were too big to be confined within ; but we are apt to take off our Eye too soon, before we see our Guilt, or apprehend our Misery, which makes our Hearts so obdurate, and unrelenting ; yet if we lose the Favour of our Patron, or are despoiled of our Goods, or follow a dear Friend to the Grave, we fill the World with our Clamours, and bewail our

<sup>m</sup> *Fecit quisque quantum voluit. Seneca. Voluntas facti origo est quæ nec tunc quidem liberatur, cum aliqua difficultas perpetrationem ejus interceptit. Tertul.*

our selves with great Expressions; but we offend God and lose our Souls, and suffer Satan to rob us of our Graces and our Hopes, and are as unconcern'd as the *Grecian Boy*, who was silent and followed his Game, while he saw his Father's House rifled, but cried out when his Sport was interrupted. If ever we would shed a Tear, can we have a sadder Object? Can we grieve for any Misery that equals this? Especially shall we be unaffected when unfeigned Sorrow will obtain a Pardon? If the Baseness of Sin do not move us, the Goodness of our heavenly Father, methinks, should melt us; and when we feel the weight, then let us ease our selves, *Fourthly*, By a sorrowful *Confession* of our Sins in *Thought, Word, and Deed*, with all their Aggravations, with Shame, and a great Confusion, laying open our Sores to our heavenly Physician; and this we must do so, as to shew our Need, and our Desire of a Pardon, as also to declare that we condemn these our evil Doings<sup>n</sup>, and resolve never to do the like again, if we may be forgiven for those that are past; for our Confession signifies nothing, ° if it be separated from, *Fifthly, Unfeigned Purposes of Amendment*, Prov. 28. 13. Who would value the Submission of him that had injured him, unless his Confession of his Fault were a Testimony of his Sorrow, and an Engagement not to offend again? These Purposes are the last, but the chiefest Part of our Repentance, without which it will appear our Examination was slight and superficial, our Sight of Sin none at all, or very transient; our Sorrow forced and hypocritical, our Confession formal, if not odious; because to confess and not resolve to amend, is to tell the Almighty what we will do, not to bewail

<sup>n</sup> *Confessio enim satisfactionis consilium est, dissimulatione contumacite. Tert. de poen.*    ° *Confessio autem Erroris, est professio desinendi.*  
*de Roban. Maur. de Inst. Cler. l. 2.*

wail that which we have already done. Wherefore let all the Parts of our Repentance aim at, and end in, these hearty Purposes of new Obedience: And since God hath given us so full Directions, and so fair an Opportunity against this Sacrament, and several Days Time yet to do this in, let us resolve to go through all these Parts of a true Repentance, that so we may have our Pardon sealed in this Ordinance, and be admitted to renew our Covenant.

§. 9. And if ye shall perceive your Offences to be such, as are not only against God, but also against your Neighbour, then ye shall reconcile your selves unto them, being ready to make Restitution and Satisfaction, according to the uttermost of your Powers, for all Injuries and Wrongs done by you to any others.] When we come to feast with God we must take all possible Care that our Minds may be like the Top of Mount Olympus, silent and serene, without the least Wind or Storm of any Passion to disturb it: Our *Repentance* (as before) must be so sincere as to procure our Peace with God; and our *Charity* (as we are now directed) must be so compleat as to reconcile us to all the World; and so neither the amazing Fears of God's Wrath shall discompose us, nor the confused Motions of Anger <sup>p</sup> or Revenge disquiet us, nor yet the Sense of received Injuries disorder our Brethren at this holy Feast of Love. For our Lord hath instituted it to unite his Friends <sup>a</sup> in the Bond of inviolable Amity. It is the Observation of *Cato* in *Plutarch*, that Publick Festivals, <sup>r</sup> and common Tables are an excellent Means to compose Differences, and beget Charity, and the

Fathers

<sup>p</sup> Ὁρριζομενων εἰ μόνον ἢ διὰ νοῦ αἰτλαῖ ἢ τὰ ῥήματα ταπεινῶς  
 ἢ συγγενεῶς χερσὶ. Philo. leg. alleg. l. 2. <sup>a</sup> Contessatio est  
 mutua dilectionis in membris Ecclesie inter se, Tertul. Ignoramus  
 sine pace Communionem. Hieron. Ep. 62. <sup>r</sup> Mensam appara,  
 contentio sublata est. Proverb. Ben. Syræ.



*Fathers* believe that our Saviour (tho' speaking in the Jewish Phrase of being reconciled, before we offered our Gift) *Matth. 23.* did directly aim at this Sacrament (afterward to be established) and by those Words did enjoin every Communicant to be reconciled to those who had any Cause of complaint against them, under the Penalty of their being rejected by God. The *Jewish* Doctors teach that the Lord will not forgive the Injuries between a Man and his Neighbour, unless the Persons be first reconciled: Hence it was, that the *Jews* were ordered to ask, and give mutual Forgiveness before the Vespers of the Feast of Expiation; and the Primitive Church would not admit those that were at Enmity to this Holy Communion<sup>c</sup>. Now because in all Differences there are two Parties; this Paragraph directs the Offending Person what to do, the next him that is offended. *First*, He that hath given his Brother Cause of Complaint against him, is directed to go to him that hath taken the Offence (whether justly or unjustly, saith *Theophilact*, in *Matth. 5.*) and endeavour to appease him, and if possible to win his love by Entreaties; and where there is a real Injury, by acknowledging the Fault, and desiring Forgiveness: Neither should any Man refuse to go first and desire Peace: for fear lest it should be thought a Disparagement to him, for (as the Philosopher who first submitted did observe) he is the best and most honourable Person, who first moves for Peace: Nor yet may we neglect to go, upon Pretence that we are the more wronged of the two; for be it so, yet let us imitate the Example of God himself, who is glorified in Heaven and Earth, in that he first offers Peace to his poor Creatures, who have so highly

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offended

<sup>c</sup> Concil. Carthag. 4. Can. 93. Concil. Agathens. 2. Can. 31.

<sup>e</sup> Dissentio ab aliis, à te reconciliatio incipiat. Seneca. Nec dicas  
 ipsius est me convenire, hoc enim signum est superbia cordis. R. Jon.  
 lib. de Timor. ap. Capel. in Mat. 5.

offended him; he beseeches us to be reconciled to him when he could easily destroy us, and can it be our Dishonour to be like God? It is possible the World may judge this to be a poor Spirit, but what then, since it is honourable in the Sight of God? What if our Neighbour shall refuse this Offer? We have done our Part, and left upon him the Guilt of the Contention, and the Blot of an implacable and malicious Person; and whatever the Event be, we have quieted our Mind, and imitated our dearest Master in our Condescension and Charity, whose Memorial we come here to celebrate. But, *Secondly*, if the Injury be great, and have hurt the Body, the Fame, or the Estate of our Brother; then a bare Desire of Reconciliation in private is not sufficient, either to testify our Sorrow, or to make him Satisfaction<sup>v</sup>. But we must (as *Zachaus* did) offer publick Compensation for all Wrongs and Trespases, and must make Restitution of all ill-gotten or wrongfully-detained Goods, as far as our Ability extends, and if the wronged Party do require it: Because, unless we please him, we cannot please God, who forgives Offences directly against himself without any Satisfaction from us, but does not remit those against Men<sup>x</sup>, until we have contented them, and if possible obliged them to intercede for us: And oh! how happy would Christendom be, if this were punctually observed! We should have fewer Injuries, speedier Reconciliations, and more Peace with God, and one another; but whoever doth neglect his Part of this Duty, let him know, that the Hands full of Rapine and Injustice, the Mouths full of Lying and Slander, the Hearts full of Rancour and Malice, cannot receive the Lord Jesus, nor come to  
this

<sup>v</sup> Si res aliena propter quam peccatum est, cum reddi possit, non redditur, non agitur penitentia, sed fingitur. August. Ep. ad Maced.

<sup>x</sup> Non condonatur peccatum nisi restituatur ablatum. August. ibid.

this Sacrament, unless it be to their Condemnation; wherefore let every Man beware, and strive to make Peace.

§. 10. And being likewise ready to forgive others that have offended you, as ye would have forgiveness of your Offences at God's hands, for otherwise the receiving of the Holy Communion doth nothing else but encrease your Damnation.] As the offending Party is by Jesus commanded to offer Reconciliation, *Matth. 5. 14.* so is the offended also enjoined to be ready to accept it, *Mark 11. 25. Luke 17. 3, 4. Colos. 3. 13.* for the deep Resentments of our Wrongs, our Fury and Purposes of Revenge for small Injuries, do often discourage those that have offended, and keep them back from making their Acknowledgments; and thus both are equally guilty, the one for beginning the Strife, the other because he will not let it have an End; unless we shall say, that he that is hard to be appeased is the greater Criminal, because he perpetuates the Quarrel, and hinders Charity more than the first Offence. If then we have been slandered or affronted, wronged or oppressed, our Duty is to shew our selves willing and easy to be reconciled; so that if the injurious Man or Woman come to us, we must not stand too much upon Terms or Aggravations, nor require infamous or unreasonable Satisfaction, but as lightly as we can, must grant a Pardon; and if they do not come to confess the Fault, we must excuse it, and impute it to their Ignorance or Mistake, and forgive them in our Hearts, renouncing all Purposes of Revenge; and whether they come or no, let us deal with our fellow Servant, as we desire God should deal with us we have offended the Divine Majesty by many and



grievous Sins; and as we ask Pardon always <sup>2</sup> we should always forgive, as great Things, as often, as freely, and as fully, as we desire or need to be forgiven: Which unless we do, Christ assures us our own Sins shall not be remitted, *Matth. 6. 14, 15.* and 18. 35. and then we shall have no Reparation of our Wrong, neither from God nor Man, but by exacting a smaller Debt, we bring the most terrible Creditor of all against us. Let us then beware that our Pride and Threatnings, our Difficulty of Access, or scornful Receiving of our submitting Brother, do not hinder the Peace, and pull upon us the Divine Vengeance for heavier Provocations, *Mat. 18. 34, 35.* Finally, We are taught, that till Repentance have reconciled us to God, and Charity to our Neighbour, it is dangerous and unsafe to come to this Mystery: For it is bold and presumptuous for the obdurate Sinner and the implacable Man, to think to Feast with *Jesus* the Saviour of Penitents, and the Prince of Peace, *1 Cor. 11. 29.* He that upholds the Quarrel, or refuseth to repent, is in a State of Condemnation, for his Obstinacy against God, and his Malice against his fellow Servant; and if in that Estate he presume to come to this holy Sacrament, he shall be the more surely if not more speedily condemn'd for this impious Prophanation: Such a Wretch indeed would have been sentenced (if he so continu'd) although he had not come hither; but he doth increase his sad Portion, but putting Christ's Body into a filthy Soul, and taking the holy Symbols into those Receptacles of Rage and Anger, Cruelty, and Revenge, which *Jesus* hates as the Infernal Pit: Which ought to make us all diligent to endeavour after a true Repentance and unfeigned Charity, and

<sup>2</sup> *Homo, sine peccato esse non potes, & vis tibi semper dimitti, dimitte semper; quantum vis tibi dimitti, tantum dimitte, quoties vis tibi dimitti, toties dimitte; imo quia vis totum tibi dimitti, totum demitte.* Petr. Chrysol.

to resolve to part with our Sins and our Malice, and then it shall be safe, and blessed to us, to approach; the Terror is not to affright us from this Heavenly Feast, but from Impenitence and an angry Spirit, which turn this Food of Life into very Poison.

§ II. Therefore, if any of you be a Blasphemer of God, an hinderer or slanderer of his Word, an Adulterer, or be in Malice, or Envy, or in other grievous Crimes, repent you of your Sins, or else come not to that Holy Table: Lest after the taking of that Holy Sacrament, the Devil enter into you, as he entered into Judas, and fill you full of all Iniquities and bring you to Destruction both of Body and Soul.] The first Ages of Christianity consider'd how positively our Saviour had forbidden us to give that which is holy to the Malicious, and to cast this Pearl (as they interpreted it) of the Lord's Body to those that wallow in swinish Pleasures, *Mat.* 7. 6. and observed how plainly *S. Paul* had described the Danger of such if they should receive it, *1 Cor.* 11. 29. Wherefore they did very strictly forbid all such to approach these Mysteries, and by Canons of Councils, and the Sentence of Excommunication, did keep back all notorious Sinners; and if any such presumed to come, the Jewish Priests did not more zealously oppose the Kings offering Incense, *2 Chron.* 26. 17. than the Christian Bishops did the prophane Accesses, even of the Emperors themselves, to whom in all Things else they submitted. Thus was *Philippus* the Emperor placed among the *Pœnitentes*, before he might be communicated.<sup>a</sup> And *Theodosius* was resolutely kept back by the famous *S. Ambrose*,<sup>b</sup> till he had bitterly lamented

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lamented

<sup>a</sup> Euseb. Hist. Eccles. lib. 6. cap. 25. Anno 245.

<sup>b</sup> Theodor. in Hist. Tripartita, l. 9. c. 30.

lamented the Slaughter of the *Theſſalonians*. *S. Chryſoſtome* alſo proteſted he would die rather than adminiſter this Sacrament to the Unworthy. But beſides all this, when the Celebration was to begin, then did the Deacon ſtand up and proclaim, that all unbaptiſed, Infidels, Hereticks, &c. ſhould depart, and none to ſtay that had any Quarrel, nor any to come in Hypocriſy; which Cuſtome is imitated by our Church in this Denunciation, wherein we moſt plainly ſhew obſtinate Sinners their Danger, as *S. Peter* did to *Simon Magus*, *Acts* 8. 21, 22, 23. We appeal to their own Conſciences, charging them to examine faithfully, and if they find themſelves guilty, we warn them, as they love their Souls, not to come till they have repented. We do not finally bid them not to come at all, but only to ſtay till they have repented; becauſe it may be uſeful (as *S. Auguſtine* notes) for ſuch notorious Offenders to ſtay till another Communion, and to meditate, that their being excluded here on Earth, whilſt others enter in, to have Communion with Chriſt, is the ſad Emblem of that Day, when (if they do not now repent) they ſhall ſee many holy Perſons go in and ſit down with *Abraham*, &c. in the Kingdom of God, while they themſelves are caſt out: So that whether by Excommunication, or by this Warning, they are excluded for the preſent, it is the Miniſter's Love to them, and is intended only for their Soul's Health,<sup>d</sup> to bring them to Repentance, that they may be fit againſt another Opportunity. As to the Sins enumerated, they are the moſt

<sup>a</sup> *Nullus Catechumenus, nullus auditor, nullus infidelis, nullus hereticus, qui primam orationem perfecisti discedite, pueros recipite matres, ne quis contra aliquem.* Conſt. Apoſt.

<sup>d</sup> *Quid prodeſt non ejici e cœtu priorum? nam ejici, remedium eſt & gradus ad recuperandam ſanitatē, ejectionem meruiſſe ſumma malorum eſt.* Cypr. de depul. Martyr.



most scandalous and heinous both against God and Man, viz. Swearing and Blasphemy, opposing or despising God's Word, Adultery and Fornication, Malice and Envy, with other grievous Crimes, such as Murder, or Theft; Drunkenness, or Oppression; of which, whosoever is guilty, S. Paul affirms, *they shall not enter into the Kingdom of God*, 1 Cor. 6. 9, 10. and therefore, how can they be received to this Holy Table? It were easy to shew out of Tertullian, S. Cyprian, and the ancient Councils, that every one of these Offenders were of old rejected, and not suffer'd ever to come in to these Mysteries, unless upon a very great Repentance and publick Humiliation, after five or seven Years Separation: Which pious Custom did make very much for the Honour of this Sacrament, and for the bringing such to Repentance, that so they might escape everlasting Vengeance. The very Heathens would not offer their Sacrifice, until the Herald had warned all unhallowed Persons to depart, nor might the Sacrificer proceed, till he were assured there were none present but such as were duly prepar'd.<sup>c</sup> Have we not then much more Reason to enjoin the Absence of all wicked Wretches from this Heavenly Mystery? And yet we imitate our Master herein, who did not by Force drive out the Jews, John 8. but set their own Conscience upon them: Even so<sup>f</sup> we violently cast out none, unless publick and convicted Criminals: But we appeal to every Man's Conscience, and set before them the Danger of coming with wicked Purposes, for so they imitate

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Judas,

<sup>c</sup> *Hostis, vinculus, mulier, virgo, exesto.* ἑκὰς, ἑκὰς ὅσις ἀλλήλους. Struckius. Apud Græcos Sacerdos querit, Τίς τῆδε: Resp. populi, Πολλοί τε, Ἀγχοί τε. Sard. de Mor. Gent. l. 3. c. 15.

<sup>f</sup> *Nos à Communionem quemquam prohibere non possumus, nisi aut sponte confessum, aut in aliquo iudicio Ecclesiastico vel seculari, nominatum atque convictum.* August. Homil. 50.

*Judas*, who, notwithstanding that plain Caution, *Mat.* 26. 24. sat down with a Heart full of Treachery and Covetousness, *John* 13. 26, 27. But instead of being a Partaker of Christ, *Satan* did enter into him, and confirm'd his wicked Purposes, so that he came to Destruction of Body and Soul. Repent therefore, O you prophane Wretches, being warned by so terrible an Example, or else your Judgment is inevitable; for if you continue in these damnable Sins, you die; and if you think to find Favour, by laying hold of Christ's Body, you are mistaken,<sup>s</sup> for you prophane the Mystery, violate God's Covenant, trample on the Blood of Christ, to which you have no Right, so long as you live in open Defiance to his Laws; and if you will come thus, you give *Satan* more Power over you, both to corrupt you, and to ruine you; yet if you stay away, you cannot escape, unless you do repent; and if you would do that, after a while you might be received: However, we have deliver'd our Souls by giving you this Warning, do not cast away yours by despising it.

**S 12.** And because it is requisite that no Man should come to the Holy Communion, but with a full Trust in God's Mercy, and with a quiet Conscience; therefore, if there be any of you, who by this Means cannot quiet his own Conscience, but requireth farther Comfort or Counsel. ] The desperate Stupidity of bold Sinners, who will rush unprepared upon this Sacrament, hath forced the Minister to speak like *Boanerges*, in those thundring Denunciations; yet, lest, while he is rousing those from Security, the humble Christian should be terrify'd into Despair; the Church sends him, like *Barnabas*, more gently

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<sup>s</sup> *Jerem.* 11. 15. *Nunquid carnes Sanctæ auferent à te malitias tuas?* Vulg. Lat. Vide *Matth.* 12. 45. *Hebr.* 10. 26.

to treat with those who tremble at God's Word: To let such know, that a lively Faith, and quiet Conscience, are as necessary Preparatives for the Eucharist, as either Charity or Repentance: And that the poor Penitent may not come without these comfortable Graces, he is advised to call in the Aid of a spiritual Man, when his own Endeavours will not produce this happy Peace. Contrition is the most natural Way, indeed, to procure a well grounded Faith; and yet, sometimes, tho' we fast and pray, examine and confess, read and meditate, yet our Fears may expel the Hopes of Mercy, and then all our Endeavours will end in a sad Dejection of Spirit, upon the Discovery of our own Vileness. In this Case, our Doubts and sad Apprehensions (tho' reasonable enough) may proceed too far, inso-much that they may hinder that Gratitude and Joy, those Praises and Acts of Faith and Love, which we ought to express at this Sacrifice of Thanksgiving; and if so, we must use some Means to allay them, or else the Duty will begin with Trembling, go on without Pleasure, and end in Scruple and greater Dissatisfaction. *S. Paul* hath told us, that we ought to be fully persuaded in our Minds, before we do any indifferent Thing,<sup>h</sup> *Rom.* 14. 5. and if we may not eat common Things with a doubting Conscience, we shall much more be condemn'd in ourselves, if we do not remove these Fears before we eat of this celestial Food. Our own Strength, it may be, is not sufficient; but then we must not smother our Trouble, which is increas'd by Concealment; but reveal it to our spiritual Counsellors, who will joyfully serve any afflicted

<sup>h</sup> Bene præcipiunt qui vetant quicquam agere quod dubitant æquum sit an iniquum. *Cicer. Off. lib. 1.* Δὲν ἔστι μόνον τι τὸ πρᾶξαι ἢ καλῶς ἢ δίκαιον, ἀλλὰ καὶ τὸ δέξαι ἀφ' ἧς πρᾶξις ἐστὶ μόνιμον καὶ ἀμεταπώστον ἵνα πρᾶξις τοῦτο δοκιμασθήσεται. *Plutar.*



afflicted Penitent, and neither God nor good Men will ever quench the smoaking Flax, or break the bruised Reed.

§ 13. Let him come to me, or some other discreet and learned Minister of God's Word, and open his Grief, that by the Ministry of God's Holy Word, he may receive the Benefit of Absolution, together with Ghostly Counsel and Advice, to the quieting of his Conscience, and the avoiding of all Scruple and Doubtfulness.] It is neither prudent nor safe always to rely upon our own Judgment of our selves; for another Eye sees more of us than is discerned by our own. In the Dangers of our Body we consult the Physician, in the Intricacies of our Estate we advise with the Lawyer, and in the Case of our immortal Souls, why do we not advise with our spiritual Physicians? For they are appointed by Christ himself to direct the Ignorant, confirm the Doubtful, and comfort the Disconsolate. We must not be ashamed of so beneficial a Duty, since the Scripture commands it, *Jam. 5. 16.* and we have Examples of those in holy Writ, who did confess their Sins to S. John Baptist, *Mat. 3. 16.* and to the Apostles, *Acts 19. 18.* and in all the primitive Times, the Christians did frequently repair to their Bishops and Ministers, not only to confess their Faults, but to be satisfy'd in their Doubts, and assisted in order to a pious Life; and were it now more often practised, we should soon perceive the great Advantages thereof. It is certain this Office hath been much abused by the *Romanists*, among whom it is become formal, slight, and vendible, an Engine to unlock Secrets, and a

Suppletory

ἰ Παύλος Θεὸς ὁ καὶ ψυχῶν καὶ σωμάτων καὶ πάντων δημιουργὸς  
ἐκάλειν φύσει προσεταμένω ἀρκούντα φάρμακα, καὶ μέντοι καὶ ἰατρὰς  
ἐπέστη : Theodor. *De gen. 1. 1.*

Suppletory to excuse all other Parts of Repentance; so that Confession to a Priest, is by most of the Vulgar thought a sufficient Preparation for this Holy Sacrament. But this ought not to cause us wholly to reject it, since with us it is restor'd to its primitive Use; for we direct all Men always to confess to God,<sup>k</sup> but some also to confess their Faults and reveal their Doubts to the Priest, especially in these three Cases: *First*, When we are disquieted with the Guilt of some Sin already committed; or *2dly*, When we cannot conquer some Lust or Passion; or *3dly*, When we are afflicted with any intricate Scruples; particularly, whether we may now be fit to receive this blessed Sacrament, or no; if any of these be our Case, then *1st*, We must chuse prudently, preferring our own Minister, if he be tolerably fitted; or else we may elect another, that is prudent and pious, learned and judicious,<sup>l</sup> one who may manage this weighty Concern gravely and privately, and dispatch it wisely and fully to our Satisfaction. Being thus provided of a Guide, *2dly*, Let us deal sincerely, and *open our Grief* to him as fully and impartially as we would do a Wound to the skilful Surgeon: Let not Fear or Shame stop our Mouths; for if the Minister be pious, he will be secret and compassionate; if he be discreet, he will discover whether it be an heavy Guilt, or a slight Repentance, love of Sin, or a strong Temptation, fear, or Scruple, that hath occasioned this Trouble. And so *3dly*, He hath Threatnings and Promises, Instructions and Directions, out of God's holy

<sup>k</sup> *Quidam Deo, quidam sacerdotibus confitenda esse peccata dicunt, quorum utrumque non sine magno fructu intra Sanctam Ecclesiam fit. Concil. Cabilon. 2. c. 13. Anno 813. ita Gratian. de pœnit. dist. 1. cap. 89.*

<sup>l</sup> *Facit enim justitia ut nullus sit fraudis metus, facit etiam prudentia, ut nulla erroris sit suspicio. Ambros. de Off. lib. 2. cap. 8.*

holy Word, which being dexterously apply'd, and duly minister'd, may be a perfect Cure; If the Conscience be wounded with Guilt, he hath Power from Christ (upon our Contrition) to give us Absolution; if it be the Fury of a Passion, or the Violence of a Temptation; his Piety and Experience hath Store of Counsel for the effectual suppressing thereof: If it be Doubts and Fears, his Learning and Judgment affordeth sufficient Comfort and Satisfaction, thro' the Blessing of Almighty God. Wherefore I do heartily wish we were more frequent in these Applications to our Ministers; it would argue that we were more concern'd for a Pardon, and more sensible of our Guilt; nay, it would shew we did perfectly hate Sin, when we could be content to suffer the Shame of Discovery, so we might have the Benefit of Amendment. Consider how comfortable and how profitable it may be to have the particular Prayers and Advice, the Judgment and Experience of an holy Man of the sacred Function, especially at this Time; no Doubt it would make our Receiving more sweet and more safe, and gain us great Comforts and Encouragements in order thereunto. And thus we see here is compriz'd in this Warning so full Directions, in order to the Address to the holy Table, that there needs no Paraphrase to make it plainer, only God grant us to be as willing to do, as we are able to understand these Things, *Amen.*



## S E C T. IX.

*Of the Exhortation to the Communion.*

§ 1. **O**UR Lord *Jesus* hath not fixed the Time, nor determin'd how often we should partake



take of his last Supper, that so we might have an Opportunity to make it a Free-will Offering, and that he might, by our voluntary and often coming, make an Experiment of our Love. But this gracious Liberty hath been perverted, and some have from thence taken Occasion to do it seldom, and others wholly to leave it undone. We read, that of old, in the Church of *Alexandria*, many of the People went out after the Reading of the Gospel; but *John* surnamed the *Almsgiver*, then Patriarch there, followed them out, and sharply reproving their Neglect, said, he came to administer the Eucharist to them, neither would he leave them, till with him they all returned to the Holy Table. With such an Importunity do we here seem to follow those who do so unworthily turn their Backs upon these Mysteries. We find *S. Ambrose*,<sup>m</sup> and *S. Chrysostome*, as also *S. Augustine*, in their Times, complaining of, and blaming the Peoples Omissions in this Kind. But sure we have now much more Reason, since the Neglect of this Sacrament is grown far more common and scandalous, some by ill Principles glorying in their Forbearance, others out of worldly Carefulness excusing their Absence, and the most (as unwilling to take Pains) being become too remiss. To redress which Evils, our Church hath provided this excellent *Exhortation*, both to convince us that it is our Duty to come, and to discover the Danger, if we wilfully stay away: The Order whereof the following *Analysis* will shew, and the Discourse annexed, will represent how agreeable it is to so pious a Design.

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<sup>m</sup> *Si quotidianus est cuius, cum post annum illum sumis? Ambros. de Sac. l. 4. S. Chrysost. Ser. 3. in Ephes. Augustin. Epist. ad Januar. 113.*

*The Analysis of the Exhortation to the Communion.*

§. 2. This Exhortation to the Communion hath Five Parts.

- |                                      |   |  |
|--------------------------------------|---|--|
| 1. The Preface, declaring,           | { 1. The Persons invited —<br>{ 2. The Time when —<br>{ 3. The Thing to which, &c.  | { Dearly beloved Brethren,<br>{ on--I intend, by, &c.<br>{ the Lord's Supper.  |
| 2. The Invitation, calling them all, | { 1. Affirmatively to come<br>{ 2. Negatively not to refuse;  | { unto which, in God's behalf, I bid you all, &c.<br>{ And beseech you for the Lord Jesus sake, that, &c.  |
|                                      | { 1. A plain similitude urged by<br>{ 2. Appealing therein unto us<br>{ 3. Applying all to this present Case —            | { Ye know how grievous and unkind a Thing it is when a Man hath prepared a rich Feast, &c.<br>{ Which of you in such a Case would not be moved? &c.<br>{ Wherefore — take good heed, lest ye withdrawing, &c.                          |
| 3. The Arguments to press it, being, | { 1. As to Particulars : concerning,<br>{ 2. A full Answer to the Excuse,<br>{ 2. As to both in general, shewing they are | { It is an easie Matter to say, I am otherwise hindered with worldly business &c.<br>{ If any Man say, I am a grievous Sinner and therefore am afraid, &c.<br>{ When God calleth you, are ye not ashamed to say, ye will not come? &c. |
|                                      | { 1. Base<br>{ 2. Vain<br>{ 1. Such like Sinners<br>{ 2. With like pretences<br>{ 3. Yet sadly doomed                     | { Consider earnestly with yourselves how little such feigned Excuses will avail before God.<br>{ They that refus'd the Feast in the Gospe, because they had bought a Farm, or would try, &c.<br>{ were not so excused but counted, &c. |
|                                      |   | 4. Exhor-  |

- |                                       |   |  |   |   |   |  |
|---------------------------------------|---|--|---|---|---|--|
| 4. Exhortation to come, taken from    | { | 1. The Minister's Care, which is shew'd by | { | 1. Preparing himself,   | { | 1, for my Part, shall be ready,  |
|                                       |   | 2. Inviting them again,                    |   | and, according to my Office, I bid you in the Name, &c.                       |   |  |
|                                       |   | 3. Urging 'em to it,                       |   | I exhort you, as ye love your own Salvation, &c.                              |   |  |
|                                       |   | 2. The Love of Christ in dying for us,     |   | And as the Son of God did vouchsafe to yield up his Soul by Death, &c.        |   |  |
|                                       | { | 3. The Obligation he laid on us thereby,   | { |   | { | So it is your Duty to receive the Communion in Remembrance, &c.                        |
|                                       |   |  |   | Which if ye shall neglect to do, consider—                                    |   |  |
|                                       |   | 1. The Danger,                             |   | how sore Punishment, &c.  |   |  |
|                                       |   | 4. The Evil of neglecting, viz.            |   | when we wilfully abstain from the Lord's Table,                               |   |  |
|                                       | { | 2. The Sin against                         | { | 1. God,   | { | and separate from your Brethren, who come to feed, &c.                                 |
|                                       |   |  |   | 2. Men  |   |  |
|                                       |   |  |   |   |   |  |
|                                       |   |  |   |   |   |  |
| 5. The Conclusion of all, expressing, | { | 1. The Minister's Hope of them,            | { |   | { | These Things if ye earnestly consider, ye will by God's Grace return to a better Mind. |
|                                       |   | 2. His Charity for them,                   |   | For the obtaining whereof we shall not cease to make our humble Petition, &c. |   |  |

A Practical



*A Practical Discourse upon this Exhortation.*

§ 3. Dearly beloved Brethren—I intend by God's Grace to celebrate the Lord's Supper, unto which, in God's Behalf, I bid you all that are here present, and beseech you for the Lord Jesus Christ's Sake, that you will not refuse to come thereto, being so lovingly called and bidden by God himself.] The Kingdom of Grace, as well as Glory, is likened in Scripture to a Banquet, *Luke 14. 16. Mat. 8. 11.* and the offers of both are named, our *Calling*, or *Invitation*, *Ephes. 4. 1. 2 Tim. 1. 19.* and we that now partake of his Grace, and are hereafter to enjoy his Glory, are stiled the *call'd* or *invited Guests*, *Rom. 8. 28.* by a plain Allusion to this sacred Feast, (the Epitome of the Gospel) wherein we are *called* (without a Figure) and invited to participate of the Grace of God: And as it is the Custom of all Nations<sup>n</sup> to invite those who are designed to partake of the Feast; so hath the King of Heaven now sent his Minister, *Mat. 22. 3. Luk. 14. 17.* most courteously to salute us in his Name, and to *bid* us to that Celestial Feast, *viz. the Supper of the Lord*, which he hath made ready for us. The Notice is sent thus long before, because we may prepare suitably to so great an Entertainment, and be fitted for this, which is the highest Festival in the World. It is true, we receive the Message only from the Mouth of a Servant, but it is in the Name and *Behalf* of his great Master,  
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<sup>n</sup> 2 Samuel 13. 23. 1 Kings 5. 9. Job 1. 4. Τὸν φιλέοντ' ἐπὶ δαΐτα καλῶν—Hesiod.

Ἐκ δυοῖν μερῶν συγκαθ' ἑαυτοῦ τῷ δαίπνῃ τῷ τε καλεῖσθαι, καὶ τῷ καλεῖσθαι. Theophylac. Com. in Luc. 14.

• whose Ambassador he is; so that God himself doth beseech us by this invitation, 2 Cor. 5. 20. *Haman* reckoned it among his highest honours, that *Queen Esther*, Chap. 5. 12. had invited him to her Banquet, (because it was a signification of the most particular love and friendship, 1 Kings 1. 10.) and ought we not to esteem it a greater honour to be requested to Feast with God, and to receive so sure a pledge that we are his Friends? Would it not be impudent and ungrateful to reject the summons? There are many invited, but the preparations are sufficient for all the World; there is in Jesus Christ here Communicated, peculiar provision for every Guest, and that very Grace which each single Person can need or desire: Wherefore all that are of God's Family (all not excommunicated and uncapable) are now invited, high and low, rich and poor: We are all Brethren, and our Heavenly Father will have us all (as *Lycurgus* appointed his Spartans) to sit at the same Table together, to eat of the same meat, and drink of the same Cup, that we may not despise nor envy one another, but become one Body and one Spirit. Now if it be demanded by what Authority we Ministers do bid so many and so universally, when we may suppose divers to be unfit? We answer, it is our Masters Order, *Matth.* 22. 9. to bid as many as we find; for all either are fit, or ought to be so: and we cannot distinguish, but the Master of the Feast will, so that every Man must look to prepare himself in such wise, that he may be approved by the Master, as well as invited by the Servant, *for many be called but few chosen, vers.* 14. We have before warned all to prepare, and now we proceed to be very earnest with those who are unfitted to make themselves ready; and with those who are ready to come away. And surely it will be a huge reproach

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• *Matth.* 10. 40. *Legatus cujusq; est quasi quisque. Dicitur. Rab.*

to us, if it appear that Satan and his Complices with a touch on the Shoulder<sup>p</sup>, or the slightest beckon, can oblige us to a Theatre, or a loser *Bacchanal*; and yet all the entreaties of God and his Ministers, can scarce obtain our Company at this Heavenly Feast: But behold and blush! the Lord himself who is so much above us, doth *beseech* us, *Revel.* 3. 20. the Ministers whom we have so often denied, do importune us *for Christ. Jesus* sake (the most moving Oratory of the meanest Beggars) and all this to ingage us to come. In this Holy Feast his love is manifested, his death remembred, his graces are dispensed, so that if we have any love for Jesus, any remembrance of him, or desires after him, we cannot possibly neglect this loving invitation; such a denial may be interpreted a disclaiming of our Redeemer, and an affront to that condescending goodness which calls us only for our own benefit: Why is God so earnest, *Isai.* 4. 1. *Revel.* 22. 17. and his Ministers so importunate? but only because we are so backward to our own good, and are hard to be intreated to do our selves a favour, but let us relent at last, and yield to so sweet an invitation, and so plain an expression of the Divine Kindness to us.

§.4. **We know how grievous and unkind a thing it is when a Man hath prepared a rich Feast, decked his Table with all kind of Provision, so that there lacketh nothing but the Guests to sit down, and yet they who are called, without any Cause most unthankfully refuse to come, which of you in such Case would not be moved? who would not think a great injury and wrong done unto him?** Similitudes taken from matters known and obvious, do most easily inform our understandings,

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<sup>p</sup> Penulum illius ego vix tetigi & tamen remansit: ap. Stuck<sup>o</sup> um de Conviva, à Plaut.



ings, most strongly convince our judgment, and most vigorously work upon our affections; Wherefore most of the Wisdom of the Oriental Nations, and many of our Saviours Sermons are delivered in this manner: and of the same nature is this present Metaphor, which is of Divine Original, being used by *Solomon*, *Prov.* 9. 1, 2, 3, 4, &c. and by a greater than *Solomon*, *Matth.* 22. *Luke* 14. mystically to set out the baseness of rejecting such offers of Grace as these are. So do we here make a fair appeal to all that neglect the Lords Supper, to which if they give a sincere Answer, it will be their own Condemnation. Imagine therefore that these Absenters had prepared a noble and plentiful entertainment; suppose their Table richly furnished with all varieties, purchased with great care and cost, dressed with much Pains and Art, and that they only expected those, whom they had chosen out of all their neighbours to be their Guests, to whom they had designed to express peculiar kindness and respect: Now if these after many invitations, should so far undervalue the favour, and despise the Preparations, as to absent themselves without any just impediment; Let these neglecters of Gods Table tell me, how deeply they themselves would resent so unkind a refusal, and so apparent a scorn: Would it not move their patience exceedingly? And could they not more easily put up many injuries than this one affront to their Courtesie? Would they ever invite such unworthy Guests again? If they had the Persons of these ungrateful men as much in their power, as themselves are in God's; it is like they would make them know what it was to throw so high a contempt upon them. How fearful was *David* of *Saul*'s displeasure, for his absence from his Table where he was expected?

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\* *Patrior facile injuriam si id est vacuum à contumelia:*  
Pacuv.

1 Sam. 26. 4, 5. nor had he stayed away but for fear of his life. Daniel was careful to conceal it from the King, that he did not eat of the Portion which he sent him, Dan. 1. 10, 11, 12. and refused it, only because it was first offered to an Idol. There are many offences more hurtful to us, but none more provoking, since Festivals are made to signify our respect, and to engage the affections of our Friends<sup>r</sup>, and who can indure to have his favour trampled on? We are sure the Criminals themselves would be highly offended at this usage, so that let us in the next place only desire them to apply it to the present Case.

§ 5. Wherefore most dearly beloved in Christ, take ye good heed, lest ye withdrawing your selves from this holy Supper, provoke Gods indignation against you.] If we speak the language of our hearts we must confess, we would not willingly be thus done unto, therefore by our Saviours Rule, Matt. 7. 12. we ought not thus to refuse the invitations of a man<sup>r</sup>; and shall we deal worse with God, than we would have men do by us? If we were so served we should think we had good cause to be moved, and do we well to be angry? Let us observe whether the Almighty have not higher provocations by our denying to come to this mysterious Solemnity: For First, Let us consider *who* it is that invites; not our equal, nor our superiour in a few degrees; but the King of Kings, and Lord of Lords, who shews admirable condescension in that he will admit us, and doth grace us by this invitation with the greatest honour of which we are capable.

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\* Μη δὲ πολυξάνει δαίτῳς δυσπρόφερτον ἐν, Ἐκ κοινῆς πλείων δὲ χάρις—Hesiod. † Nemini sua injuria leves videntur. Sallust. Ὁ μισεῖς μὲν ἐν ποιήσῃ. Tob. 4. 14. Homo semper aliud in se fert, aliud in alio cogitat. Laber. ap. Grot.

*Ahasuerus* might have taken it ill, if his Princes, *Esther* 1, 3. and *Herod*, if his Captains, *Mark* 6. 21. had not attended their Royal Festivals. But for us to reject to feast with God, is more impudent than for a Beggar to slight the relief of an Emperour, more base than for a Malefactor to refuse to eat at the Table of that King who had lately sealed his Pardon, and were desirous to shew him some more peculiar token of his love. *Secondly*, Consider what it is which is provided for us in this Feast, it is "the Lamb of God which taketh away the sins of "the World: And oh how much it cost to furnish the holy Table thus! Heaven was ransackt, and the Son of God taken from the embraces of his Bosome, and cloathed with rags of Humanity, instead of Robes of Glory; but this is not all, this Lamb must be slain with most exquisite torments, he must smart, and bleed, and die; his body must be all broken, and his vital blood poured forth, before he could become our Sacramental Food: God could more easily and with less expence, have slain all Creatures in the World to treat us, but Heaven and Earth with all their store could afford no other food but this, at which an offended God, and his sinful Creatures could Feast together; nothing could make such a Sacrament, but the remainders of that Sacrifice which expiated the sins of the whole World. And can we, dare we refuse to taste of that which was so dearly bought for us? Perhaps we think it is but one dish, 'Tis true, but in this one it is verified, what the Jews boasted of their Manna, *Wisdom* 16. 20, (*viz.*) that it contains all kinds of tastes, and suits itself to every Appetite. Christ alone *is all in all*, Meat and Medicine, Pardon to the Penitent, Light to the Ignorant, Strength to the Weak, and Comfort to the troubled Spirit; he is all that we need or can desire: And do we slightly pass it by? *Thirdly*, Add to this,



that *We* who are the Persons invited, do own God for our God, and call *Jesus* our Lord; nay, we have in our Baptism vowed to be his Servants and Soldiers, so that to go back when he calls, is treacherously to *withdraw* from our Allegiance, and to break our Baptismal Vow: And besides, we do starve our Souls by depriving them of this Heavenly Food, so that we are false to God, and injurious to ourselves, if we come not to this Feast. *Fourthly*, Let us weigh the Reason *why* our Heavenly Father hath invited us hither; it is no ordinary Festival, but a most mysterious Rite, wherein (because we are so unapt to be wrought upon, unless it be by sensible \* things) the Symbols which may be seen and tasted are contrived, to remember us of our great expiation, to encourage us to rely upon it, and to express the willingness of *Jesus* to pardon and receive us. We come hither to behold the price of our Redemption, to embrace Christ with all his Graces, and that we may with all possible joy and gratitude surrender up our Souls, and all our powers to his service for ever. We come to praise God, to pray for all the World, to exercise the Graces which we have, and to procure those which we want: Wherefore let us take *good heed*, lest by abstaining and refusing this Divine Ordinance, we be found rejecters of Christ, and despisers of the offers of his Grace: He that neglecteth that Ordinance wherein

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\* In versione Gracâ Liturg. ὑποσέλλοιτες ἑαυτοὺς (Vide Hebr. 10. 38, 39.) h. e. signis relictis, & bello aufugere

Ut perdunt proprium mortalia corpora vitam,  
Si nequeunt escas sumere corporeas;

Sic animæ, nisi deliciis rationis alantur,  
Dum verbi æterni pane carent, pereunt.

Nam quid erit quod dire procul fastidia pellat,  
Cum se ipso refugit Mens saturare Deo? Prosp.

\* In ratione sacrorum par est animæ & corporis causa, non plarumq; quæ non possunt per animam fieri, fiunt per Corpus. Servius ad An.

wherein the whole design of the Gospel is Acted by the prepared Communicant, wherein our Saviour is held out and remembred, given and received, will scarce acquit himself by pretending that he doth all this by his Faith at home; or if so, why do not we act our Faith in Gods way? or why do we omit the solemnity? unless we would not be so publickly obliged: We pretend that we fear we shall offend God if we come; But do we not anger him more by staying away without any endeavours to be fitted? Is not God tender of having his Love abused, and his Son despised? Can we think he will not be displeased at us, whenas in this one act, we affront his goodness, and flight our own Salvation?

§. 6. *It is an easie matter for a man to say, I will not Communicate, because I am otherwise hindered with Worldly business: But such excuses are not so easily accepted and allowed before God.*] If the Lord would dispense with our Obedience as often and as easily as we can find out an Apology for our neglect, we should never do any duty at all: For he that is unwilling to obey, and desirous to be deceived, shall never want excuses so long as Satan can suggest them; and though they be slight and trifling, and such as we would not accept from our Neighbour, yet we are so favourable in our own cause, that we fancy they are sufficient to clear us before God; but alas such excuses do never make the sin less, and yet they make the Sinner more apt to do Evil, and more confident when he hath committed it: Wherefore the Church doth prudently vouchsafe to examine the most principal of those poor pretences by which men are wont to put off their Communicating, and to give them a particular answer, *First, Our Worldly business*, and appointments, our Company and Concerns are such (we say) as cannot at this time be dispensed with: And it is (though

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rarely, yet sometimes) possible some occasion may fall out which cannot be put off, nor could not be foreseen, and yet must not be neglected, and then it may for once excuse us: But the Church minds us, that this is *not so easily accepted* by God (who knows the true state of our affairs) as it is alledged by men (to palliate their own unwillingness) For *First*, The Almighty sees that this Plea is often *feigned*; because few men are so intangled in the World, as not to be able upon a weeks notice to gain a day or two of leisure; do not these very men contrive to have some portions of their time for Recreations and Visits, for Feasts and discourse with their Friends? If their Prince or their Patron should send notice of their coming, they would throw all away to prepare for them; or if they received intelligence of a cheap Purchase, or a good Bargain, a few days were easily spared to accomplish those concerns, and why have they no time nor leisure for this Sacrament? They could not be always so busy at the Time of the Sacrament, but might contrive their occasions so as to come. God knows that many chuse and design to make appointments just then, that so they may have this poor Apology. And for the Company that is with us, if they be good they will attend us to the Holy Table; if but civil, they will not hinder us, if they perceive we are resolved to receive; but if they do keep us back, they are neither our Friends, nor Servants of God, and so no matter for their anger, nor shall we lose by their going away. It is not therefore our Company that hinders us, only we use it to palliate our sloth and wicked conversation. *Secondly*, It is always *frivolous*; for if we be now so busie, I wonder when we shall be at leisure; the World saith *not yet*, the flesh saith the *next* Sacrament, but the Devil saith *never*; and both the former come to this at last; for if we will not receive



ceive till we are so at leisure, as that we have no real business, nor can pretend any, we shall never receive at all; will not Satan find us employment, or excuses (think you) against the next Communion? If he can so keep us off, we may be sure to be deprived of this Holy Feast for ever. We do more easily allow an excuse now, because we hope to come to the next<sup>y</sup>, but how can we expect to live to another opportunity, who have so lightly contemned this? May not Death seize us before the next Sacrament? and then we shall in vain bewail our neglect, and curse that business that prevented the minding the Salvation of our Souls. *Thirdly*, it is sometimes *Impious*: To say we will not come because we are busie, is to cast a great contempt upon this Divine Mystery, and is as if we said, we will come when we have nothing else to do; for if when we know but of a Market, or an Entertainment, an opportunity of merriment or recreation, we cannot attend at this Heavenly Feast, do we not witness to all the World, that we love our Bodies better than our Souls, our Friends more than God, and Earth more than Heaven? If we had a due esteem for spiritual things, is there any business so necessary as to repent, so profitable, as to make our peace with God, so pleasant, as to receive the pledges of his Love? Or do we think when we chuse the World and leave the Sacrament, that the concern which we pretend, can make us amends for the loss of our Souls? It is plain, such Persons think Months and Years too little for their Affairs and Pleasures, but as many hours are too much to spare to remember Christs Love, and that they will despise the greatest benefits to their Souls, rather than lose the least earthly advantage or delight,

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<sup>y</sup> *Qui non meretur quotidie accipere, non meretur post annum accipere.* Aug. in Matth. 6.

delight. So that these excuses are so far from being accepted by God, that they make the fault worse, and discover the Person that useth them to be ordinarily, an Hypocrite and despiser of holy things, a stupid, worldly wretch, and therefore either let us bring a better excuse than this, or not dare to stay away; for this is nothing before God, who knows we might contrive our affairs so as to come, if we had a desire to partake hereof.

§. 7. If any man say I am a grievous Sinner, and therefore am afraid to come, Wherefore then do ye not Repent, and amend? ] The ground of both these objections is an undeniable Truth, viz. that unless we have leisure and time to prepare, and are in some degrees penitent, it is not fit to come to the Holy Sacrament; but when we draw false Conclusions from these premises, merely to hide our Negligence, the consequences are only the more taking and more mischievous, because they seem to be deduced from a Truth; And if we be wise and careful of our own Salvation, we must not rely upon them how specious soever they seem, till we have duly examined them. As for this second pretence of staying away because of our *sinfulness*, it is alledged by three sorts of Persons. First, By the *scrupulous*, who think it is humility, and a high esteem of this Ordinance, that makes them stay away; they pretend they are unworthy of it, and that they shew more fear of God, and Reverence to the Sacrament, because they do not, or dare not, come to it: But sure (as S. Ambrose Notes <sup>2</sup>) it is an odd way to express their Reverence to God, by flying from his embraces, and living in the neglect of his plain Commands. Our Sa-

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<sup>2</sup> Sed aiunt se Domino deferre Reverentiam — Quis est qui magis honorat, qui mandatis obtemperat, an qui resistit? Ambrosii de poen. lib. 1 cap 2.

Saviour faith, *Do this*; *Luk.* 22. 19. and if they did honour him (as the Centurion's Servant did his Master) they would do it, *Math.* 8. 9. Can any that truly fears God's displeasure, be so confident while they disobey a plain precept? if they were rightly informed they should be as much afraid to stay from the Communion so carelessly, as to come unworthily. I confess these are dreadful mysteries, but it is to the Impenitent and Persevering Sinner, whose condition is fearful in it self, and every Page in Scripture is terrible to such: But *why then* (saith the Church) *do you not repent*, and turn your scrupulous abstaining into a penitent Address? and then here is nothing dismal in this Holy Feast; for there are none condemned for unworthy receiving, but such as deserve it for other Iniquities, and (continuing in them) had been sentenced if they had never come hither. *Bul-linger* complains of the Anabaptists in his Time, that they had made so many scruples about the Lords Supper, and represented this lovely and comfortable Ordinance so horrible, as to scare many good and tender Persons from the use of it<sup>a</sup>: But let our Reverence to this Holy Communion be shewed rather by diligent preparation, than captious scruples; for God will never cast any man into Eternal Flames for striving to do his Duty so well as he can: nor did *Jesus* institute this Ordinance to be a snare to intangle Souls. *Secondly*, The truly *humble Christian* also pleads this, and wishes with all his heart he durst come, but he is kept off, by a deep sence of his own guilt, and great unworthiness: To such I shall observe, that this Feast was not made for Angels

<sup>a</sup> *Hæc ratione Cœnam Domini amabilem & gaudio plenam, horribilem & tristem faciunt, ac aditum ad eam adeo coarctant, ut pii quoque homines ab ea abhorreant: Adv, Anabap. lib. 6. cap. 9.*



gels and glorified Saints, but for lowly and Repentant Sinners; it being a Seal of their Pardon, or at least a most refreshing Declaration of Gods willingness to forgive for *Jesus* sake. If their fear did only make them examine more strictly, repent more heartily, and come more humbly to their Saviour, it were filial fear<sup>b</sup>, *Prov.* 28. 14. and the best disposition in the World for the Eucharist: But when it drives them from *Jesus*<sup>c</sup>, who invites and calls all that are heavy laden, *Matt.* 11. 28. it is foolish and unreasonable, and is mixed with some infidelity. Many of these Persons have already the first part of preparation; (*viz.*) a true sorrow for Sin; let them therefore endeavour to add the second, that is, a lively Faith. If they say, they are so sinful, they cannot believe there is any mercy for them; I ask, why? is God so hard to Sinners? whom he doth court and woo to turn to him, protesting he desires not their ruin, but longs for their restoration? Hath he not given his Son for sinners, and sent his Ministers to them, and offered his Grace and Glory also to engage them to return and live? To be afraid to live in sin is something, but to be afraid to come to God, when our heart is humbled for it, and desirous to be quit of it, is most unreasonable: But let them entertain better thoughts of God, and in all humility venture to approach, if they stay in their sin they die, and if God should reject them they can but die: But oh blessed venture! to commit their Souls to that infinite mercy, which never did cast off any in this Case: They that are Sinners, and are sensible thereof, either are at present, or quickly may be fit to come

<sup>b</sup> *Sapiente diffidentia non alia res utilior est mortalibus. Eurip.*

<sup>c</sup> *Stultus est timor & reverentia minus prudens, qui ad Dominum se vocantem & invitantem, non accedit, sed procrastinat. Gerson. in Magnif.*

come to this Celestial Banquet; therefore let not the pretence of former sins keep any back, who are now humbled for them. *Thirdly*, Those who live in open and *notorious sins*, do also make this excuse, that they dare not receive the Sacrament because they are so grievous Sinners. But to these we cannot give so gentle an answer: For though they must not come so long as they are Drunkards and Adulterers, Swearers or Malicious; yet, because they are thus by their wilful wickedness, it doth not extenuate but aggravate the Crime of absenting themselves, because they have made themselves unfit. Were it not a strange excuse in a Jewish Priest, daily to touch dead bodies, and so plead he was excused from attending on the sacrifice? Would he not deserve a double punishment both for wilful defiling himself, and then for making that a pretence to neglect his Duty? It seems these men know they are Sinners, but they make a mischievous use of this sight of their sins, *viz.* (not to excite them to Repentance, but) to shelter them in omissions of God's commands, and spend the time which God gives them for Repentance, in making vain Apologies. And yet some of these known Sinners do perswade themselves, that they reverence these mysteries, and dare not prophane them by coming to them: But nothing is more false; for if they fear to offend God, why are they not afraid to live in abominable sins which he hates? Is there more danger in receiving the Sacrament, than in being drunk and adulterous, violent or revengeful? Or do they imagine nothing will damn them but this Holy Food? Alas! it is not staying from the Communion that will keep off Damnation, but a sincere and speedy Repentance. Hence the Church hearing them confess they are Sinners, asks them sharply, *Why then do ye not Repent?* for then ye might come hither without danger; and truly if they repent not, they shall

shall perish, although they stay away; so that if they could consider, God hath brought them into a happy necessity of repenting; for without that, if they come to the Altar, they die as coming unworthily, if they forbear and continue in sin, they die also; so that there is but one way left. We do not exhort men therefore to come in their sins, but to cast away their sins that they may come worthily, and therefore we give them notice so long before. If they say a week is too little time to do this great work of Repentance in, let them ask themselves why they put it off till Death, when perhaps they may not have an hour? and can such Persons be sure that their Death is not nearer than this next Sacrament? If they think it be too sudden to resolve to leave their Sins, let them blush to say they are not yet resolved, and beware that the time do not come when they shall wish they had done it sooner. It is possible that scandalous and habitual Sinners cannot be fit against the next Communion, but then they must lament their unfitness, and spend all the time they can, to be prepared for the next after, and only forbear for once, that they may come with more Comfort ever after: And to plead they are sinful, and never strive to amend, but to neglect receiving from time to time, is a Declaration that men have sinned, and will sin, and intend not to be troubled with Repentance, or tied to a religious course of Life; and therefore they avoid this Sacrament as a thing which is inconsistent with their purposes of going on in sin: Wherefore neither is this excuse sufficient to hold us back.

§. 8. When God calleth you, are ye not ashamed to say you will not come? When ye should return to God, will ye excuse yourselves, and say ye are not ready? Consider earnestly with yourselves how little such feigned excuses will avail before God.] There are two  
sorts



sorts of those who absent themselves from the Eucharist; those that are so bold as wholly to deny to come at all, and those who more modestly put it off till another time. The *first* are arrogant, and the *second* trifling; but neither the confidence of those, nor yet the policy of these, can excuse them to Almighty God. *First*, Those who say plainly they *will not*, must consider it is intollerable insolence thus to Answer their Supream King and Master: Our Lord Jesus doth expressly bid us *to do this*, Luk. 22. 19. 1 Cor. 11. 25. and (under the name of Wisdom) earnestly invites us to this Feast, Prov. 9. 2, 3, 4, 5, &c. he intreats us to accept his Love, Revel. 3. 20. the Spirit saith *come*, and the Church saith *come*, Revel. 22. 17. The Primitive Councils disowned him from being a Christian, who did not receive at least three times a year<sup>d</sup>; and of old they Excommunicated those, who coming to the Sermon, went out before the Communion<sup>e</sup>. And our own Church doth by her Canons strictly enjoin this Duty, and by her Ministers frequently exhort us to it. The practice of the best Christians of our own and elder times also do all declare it is a Duty imposed by God; and are we not *Ashamed* to tell God and Men to their Faces *we will not*, after so many Messages and Calls, and Commands from Christ and his Church? Do we dare give impudent denials? Take heed, and *consider*, and with the stubborn Son in the Gospel, though you have said obstinately you would not, yet now repent and come, and wipe off your evil words, by better Deeds hereafter. *Secondly*, They who defer their coming upon pretence *they are not ready*, must consider this excuse can

<sup>d</sup> Inter Catholicos non est annumerandus, qui temporibus Pascha, Pentecostes, & Nativitatis Domini non communicaverit. Concil. Elib. <sup>e</sup> Laici fideles Ecclesiam ingredientibus & scripturas audientes si non permaneant in Precatione, & sacra Communionem, segregantur. Can. Apost. 9.

can never serve but once, and must not be used by any man, that hath not begun to prepare himself; for otherwise they may put it off thus for ever, till the Bridegroom comes, and then they shall have the fate of the foolish Virgins, *Mat. 15, 6, 7, &c.* If they are not ready for the Sacrament, much less are they ready to die; and yet they do not live in safety till they are prepared for Death, and so had need immediately to begin. Have they not reason to set upon their work who have much to do, and little time to do it in? Our being not ready is a good Argument why we should speedily and diligently prepare, but no Apology for our staying away; and truly he that will not labour to fit himself for this Sacrament, will scarce repent upon any other occasion, and he that often says he is not ready thus to meet *Christ* at his first Coming, will be strangely surprized at his second, and doubtless be as unready then: Besides, are we not told of these holy times long enough before? Had we any love for *Jesus*, we should begin early to adorn ourselves, as that Jewish Doctor who put on his best habit on *Friday* in the Afternoon, and sat longing for the Sun-setting (the time when the Jewish Sabbath begins) and said *Veni Sponsa, Come my Spouse*, for so he called that Sacred Day. The Church History relates that *S. Catharine* was wont to long for the Communion, as the Child for its Mothers Breasts; but we are glad of an excuse to shift it off; and neither desire it, nor prepare for it, on purpose that we may say we are not ready. These are fine pretences to stop the mouths, and blind the eyes of Men, and serve us to cozen ourselves with, but they are vain and insignificant before him that looks through these thin Veils, and sees other causes which keep us away from the Altar, which we would gladly conceal; for God perceives that many which make these excuses do really forbear the Communion, either because,

First,

*First*, they love Sin, and hate Virtue, and resolve not to be engaged against the one, nor obliged too strongly to the other; or, *Secondly*, They are unwilling to take that pains which a serious Repentance and a due Preparation do require; or, *Thirdly*, They harbour some secret malice, and either are too proud to ask forgiveness, or too revengeful to forgive: And therefore let no man think these or the like empty Apologies will excuse him at God's Tribunal.

§. 9. *They that refused the Feast in the Gospel, because they had bought a farm, or would up their Ploughs of Oxen, or because they were Married, were not so excused, but were counted unworthy of the Heavenly Feast.*] If all this do not effectually enough represent the danger of relying upon such pretences, here is added a plain Example in a Parable spoken by Christ himself, *Luke 14. 18, 19, &c.* which admirably suites this very Case: I doubt not but those Guests thought their excuses as fair, as we can do ours; and when they had alledged such weighty and important impediments, they did as little fear the Lords anger as we are wont to do; Yet we see *he was very wrath*, *Luke 14. 21. Mat. 22. 7.* and because some preferred their profit, others their pleasures, before his noble Feast, he blotted them out of the list of his Friends, and resolved never to invite them any more. Let us beware by so fair a warning, and not dare upon the like accounts to reject this Heavenly Feast, for in so doing we reject the memorial of Christ's Death, the Symbols of his Body and Blood, and the pledges of his Grace and Love, and do as directly refuse Christ himself as we can do upon Earth, because there is no Ordinance wherein he is so really present, and by which he is so surely conveyed to the believing Soul; how fair soever our Plea is, we seem to judge our selves unworthy of Eternal Life, *Acts 13. 46.* and God may not only sen-



tence us as unworthy of this Holy Feast, but resolve, we (that value the enjoyment of him so little on Earth) are unfit to partake of the <sup>1</sup> Celestial Banquet, or to enter into the Mansions of Bliss; for they that will not remember his sufferings, ought not to share in his glories. It seems we think it a small punishment to be *counted unworthy* of the Sacrament, for we inflict this upon our selves, in our abstaining from it: But if God do esteem us unworthy ever to have the Grace of this Sacrament offered to us again for our slight refusals, the doom is very sad, and (without a speedy repentance) is the Harbinger of a final rejection, from which, God deliver us!

§. 10. *I for my part shall be ready, and, according to mine Office, I bid you in the name of God; I call you in Christs behalf, I exhort you, as you love your own Salvation, that ye will be partakers of this holy Communion.*

Our Lord appointed two of his Apostles to prepare the Passover, *Luk. 22. 8.* as an Emblem of their Duty in after Ages to provide for this Holy Supper. For to them and their Successors he hath enjoined the care of its Administration, wherefore it concerns the Ministers to take heed, lest by too seldom, and too few Communions, or too short notice, they be not the occasion of the Peoples abstinence; for then they cannot justly reprove them, <sup>2</sup> and they bring the guilt of this neglect upon themselves: Our Lord hath made them *Stewards of his Household*, and they must take care to give them their meat in due season, *Mat. 24. 45.* For this Cause the Ancient Church appointed the Priests in great Cities to have a Communion every Day, so

<sup>1</sup> Nec sibi posthac de eo honore blandiantur quo seipsos indignos judicaverunt. Cod. de dign. <sup>2</sup> Sero advenis (inquit Pomponius ad Ciceronem) Minime sero (respondit ille nihil enim hic paratum video: Plutar. Apotheg.

that devout People might always find the Table spread whensoever they hungred after this Bread of Life; and in such places our own Church still makes monthly preparations, and also sends the Minister to the Altar upon every great Festival, on purpose to mind the People that he is ready, if they were so also. But when the Table is actually spread, methinks we should need no other Oratory, than those holy Symbols to invite us; did we know our need of that food, and were we acquainted with the pleasures of that Celestial Banquet, we should be attracted with the very sight of the Elements, and long, yea, languish to participate of them; and sure they upbraid those wretches who go away, and turn their backs upon them; but there are some who cannot or will not hear this still voice; and therefore the Minister doth once again, *Ex officio*, invite us, *in the Name of God*, who is the great Master of this Feast, and *in the behalf of Christ*, who is the precious food there provided, beseeching us, that we will not by neglecting it, affront the great God, and slight his dear Son; and farther exhorting us by the most cogent Argument, (*viz.*) for our own sakes, as we *love our Souls*, as we fear to be condemned, and wish for Salvation, that we will come. *Cicero* thought a Man might as soon run away from himself, as lose the desire after those things which conduced to his own happiness<sup>a</sup>. But we have some so wretched, who know there is no Salvation but by the Sacrifice of Christs Death, and no so proper and ready way to get an Interest in that Sacrifice, as to eat of the remainders thereof in Faith, and yet are hardly perswaded by the most pressing invitations. But let us consider, that by frequent and long omissions, our devotion grows flat, our purposes wavering,

M 2

our

<sup>a</sup> Prius à se poterit quispian discedere, quam appetitum earum rerum quæ sibi conducunt amittere. Lib. de fin. 5.

our Faith weak, and our Corruptions strong, the Enemy gets ground of us, and the Spirit begins to withdraw from us; <sup>i</sup> so that if we would go safely to Heaven, we must not too long neglect this holy Sacrament.

§. 11. And as the Son of God did vouchsafe to yield up his Soul by Death upon the Cross for your Salvation, so it is your duty to receive the Communion in remembrance of the Sacrifice of his Death, as he himself has Commanded. ] Although we be, by Gods Embassadors, strongly intreated to come to this Holy Feast, yet we must not think it left to our choice to hearken or to disobey; for (if they should not invite us) we are obliged to come hither by the strongest Bonds of Reason and Duty. For if *Jesus* thought our Salvation worth his Death, do we think it too dear of a little Preparation? Is he willing to Bleed for our Sins, and are we not willing to Weep for them? Shall he yield up his Soul in the midst of the most dolorous Agonies, and will not we yield up our Lusts, and come to remember his love in this Holy Sacrament? Our Saviour hath satisfied the Divine Justice, obtained a Pardon, and done his part towards our Salvation; but our part is still behind, (*viz.*) to sue out this Pardon in the Commemoration of his Death, and in this Communion of his Body and Blood, to apply his merits by Faith to our own Souls: And that we should *Do this*, was one of his last and dying Commands, *Luke 22, 19. 1 Cor. 11, 25.* and is it not our Duty to obey it? How wretched then are we, if we refuse to kneel and extend our Hand for this Pardon, which was Purchased at so vast a Price? How unworthy are we to have any part in this Redemption, if we disobey so small a Command, and deny so easie a Request of so dear a Master? His  
last

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<sup>i</sup> *Mens deficit quam non recepta Eucharistia erigit ac accendit.*  
Cypri. Ep. 54. ad Cor.



last Precept was to keep the memorial of the last Act he did for us on the Earth, and sure it is our Duty never to let that be forgotten.

§. 12. Which if ye shall neglect to do, Consider with your selves how great injury ye do to God, and how soze punishment hangeth over your Heads for the same. ] If we be resolved in spite of all this, still to neglect this Divine Ordinance, the Minister can do no more than sadly tell us, *First*, the grievousness of our Sin. *Secondly*, The greatness of our Danger. *First*, We are desired to consider the Sin, which is called a great injury to God, even as we esteem it to our selves when our Guests slight our invitation, §. 4. 'Tis true we cannot properly injure God, (*Job* 35. 6.) by taking away any of his essential Happiness: Yet, because we owe Obedience to him as our Sovereign Lord, we are said to wrong him of his due <sup>k</sup>, when we refuse to observe his Commands. And in this Case, let us consider (before we resolve not to come, that hereby we shall rob our God of this solemn part of his Worship, reject a plain and loving Command, despise the Passion of his dear Son, slight his Provision, refuse his Invitation, grieve his Servants, by such rash and obstinate Denials, and perhaps bring an evil Report upon the Ordinance it self, when Men see we must be dragged to it. The Sacrifices of the *Erycinian Venus* came of their own accord to the Altar, saith *Ælian. hist. anim. l. 10. c. 1.* But we are forced hither as to a Slaughter-House, is not this a great injury to the Master of this Divine Feast? But *Secondly*, The mischief, in fine, lights upon our own Heads, for no Man provoketh this King, but

M 3

in

<sup>k</sup> *Debitum contrahitur quoties delinquitur, quod debitum solvi in gehenna quandoque necesse est: August. Serm. 126. de Temp. Creditor est qui minus quam quod suum est habet, vel voluntario ut in mutatione vel involuntario ut in Criminibus. Vide Grot. de Sat, Christ. c. 2.*

in so doing, *he sinneth against his own Soul*, Prov. 20. 2. God is just, as well as merciful, and severe to revenge the abuses of his love. He will not always pass by this Scorn, nor put up these Affronts, but punish us perhaps temporally, with Losses, and Crosses, Sick-ness, or an evil Death, which careless Neglecters deserve, as well as unworthy receivers, 1 Cor. 11. 30. for so those *Israelites* who laughed at *Hezekiah's* Invitation to the Passover, 2 Chron. 30. 10. were carryed into a sad Captivity within two Years after, 2 Kings 18. 9. And we must not think presently we are safe, because as yet none of these Judgments have seized on us, for they may hover over our Heads, as the Arrow over *Julian's*, and at last pierce us to the Heart; but if we do escape a while<sup>1</sup> from Temporal Miseries, he hath more secret, and more sad means of punishing us by Spiritual Evils, *viz.* by withdrawing his Spirit from us, and letting loose Satan on us, by giving us up to a hard Heart, and a reprobate Mind; and finally he can send us into those Regions of sorrow, where the extremity of the torments will sufficiently make amends, for the deferring of the Execution. Oh! consider this ye that forget God, lest by doing this injury to him you bring the greatest Misery upon yourselves, for all this Vengeance is due to you while you live in wilful neglect of this Blessed Sacrament.

§. 12. **When ye wilfully abstain from the Lords Table, and separate your selves from your Brethren, who come to feed on the Banquet of that most Heavenly Food.]** We must carefully distinguish those who absent themselves from the Lord's Supper, or else we shall condemn the Righteous with the Wicked, for this great Sin and heavy Judgment belongs

<sup>1</sup> Si nunc omne peccatum manifestâ plecteretur pana, nihil ultimo judicio reservari putaretur, si nullum puniret nec providentiam esse crederetur: August. de Civ. Dei, lib. 1. cap. 8.

belongs only to those *who wilfully* <sup>m</sup>do *abstain*. There are some who forbear once or twice, and are not guilty, *viz.* if they be under the Censures of the Church, or of their own Conscience, and cannot yet make their Peace: If they are labouring for the pardon of some lately committed Sin; if they be prevented by Sickness, or surprized by indispenfable Business; but such must with the pious Emperor *Theodosius* look toward the Church with sad Hearts, wishing they might receive; and accounting the poorest Creatures there happier than themselves, lamenting the occasion of their present Exclusion, and being never satisfied, until they can prepare, and have another opportunity, and such will come with the greater appetite to the next Communion. But those who *wilfully abstain*, are such as stay away from time to time, and are glad of any excuse for it, who secretly wish they were never obliged to come at all, and contrive to miss the opportunity, and will not be perswaded nor convinced. It is these Wretches who do *first* so grievously offend God, as was shewed before, and of whom it is said now, *Secondly*, they *sin against their Brethren*, by a wicked Separation; for this Ordinance is the Badge of a Christian, and designed to make us all one Body, and bind us together in the Bonds of Charity. They therefore that will not receive it, do cast away *Christ's* Badge, and cut themselves off from the Body of the Church, and refuse to be bound in the Bonds of Love; indeed, they declare themselves no Members of this blessed Society, we may say to such Absenters as *S. Peter* to *Simon Magus*, *Acts* 8. 21. *Ye have neither part nor lot with us in this matter.*

M 4

Now

<sup>m</sup> Ἀτυχία est quod nec provideri potuit, nec improbo sit animo ἀμαρτυρία, quod provideri potuit, non tamen sit improbo animo, ἀδίκημα quod destinato & improbo sit animo: *Arist. de Art. Orator.*



Now, how evil a thing this is, may appear in that they do what they can to discourage Men from receiving: And to breed scruples in the Minds of those who do communicate, yea, to cast a disgrace upon the Ordinance it self. But let them beware of cutting themselves off from those who are the Members of *Christ*, and so from their part of Eternal Life, since it is just to shut them out from the Communion of Saints in Heaven, who never would communicate with them on Earth. There are many holy Persons who do participate; but these do not, and so are in a contrary way: If good Men do well to come, why do they not follow them? If they be in the way to Heaven, the Absenters are going (I fear) to a worse place. It may be some wicked Persons are crowded in to these Mysteries, and some pretend they stay away because of them: But let us beware of the Pharisees Pride, *Isai. 65. 5.* in bidding Men *stand off, for we are holier than they*; the best Men despise none, and usually think themselves the worst of all; and how do we know, but they may be begun to be changed by God's Grace? However, we are not Judges, but the Church: Our duty is to fit ourselves, not to make all others so. We are to wish that all the Congregation were holy, but if all be not, we must not lose our part in God's Ordinances, because an *Esau* or *Judas* may be there; if we be not like these Persons in their Sin, we shall not fare the worse for them; God can distinguish, tho' we sit never so near in place, if we be distant in our qualities, he will accordingly dispense his favours; we must converse with such sometimes in the World, where there is more danger, they should infect us, but here perhaps our Devotion may do them good, but their Guilt can do us no harm.

§. 14. These things if ye earnestly consider, ye will by God's Grace return to a better mind, for the obtaining whereof we will not cease to make  
our

our humble Petitions unto Almighty God our Heavenly Father.] Were the Sin and danger of neglecting this holy Sacrament duly considered, there would be fewer Offenders in this kind, and if we have been guilty therein, whatsoever we have deserved for former omissions, it appears our state is not yet desperate, because God hath spared us, and given us this one Invitation more; it is likely we heard this Exhortation but slightly before, and resolved not to come however; but if we will weigh it seriously now, and beg the help of God's Grace, there is no doubt, but we may repent and amend. For we are herein courteously invited, and earnestly pressed to come; our scruples are satisfied, our excuses shewed to be vain, our duty is made evident, and our peril of neglecting is fully expressed; so that nothing but obstinate purposes to despise Reason, and Example, the Injunctions of God, and the Request of our Well-wishers, can, after this, keep us back. It had been just in God to have cut you off before, but since he still calls, *God forbid that we* (Ministers) *should sin in ceasing to pray for you*, 1 Sam. 12. 23. notwithstanding all the Denials you have given us, since our Master forbears, we will exhort you earnestly, and pray heartily for you still, to him who is Almighty, to subdue your Obstinacy, and our Heavenly Father, who is apt to pity poor Sinners; and if you joyn your Prayers to ours, and consider, as well as pray, we are confident the success will be, that you shall lay aside your idle excuses, and both resolve to come to the Sacrament, and be careful to prepare for it, so shall all your former Contempt be forgiven, and your present Addresses be accepted to your endless comfort. *Amen.*

## PARTITION II.

*Of the more immediate Preparation.*

## SECT. II.

*Of the Exhortation at the Communion.*

§. I. **A**Lthough it be a great Satisfaction to him that ministers, to see God's Table well furnished, yet, because he seeks the Profit of the Communicants as well as his own Pleasure, he not only endeavours by the former Exhortation to encrease their Numbers, but by this, to rectify their Dispositions, that they may be not only *many*, but *good*: And howsoever this hath been done before they came to the Feast, it will seem necessary to do it again now they are come, if we consider, either the danger of unworthy receiving, or the dignity of this Ordinance, which is made more reverent by being veiled with many Coverings. The *Egyptians* admitted none to converse with their Priests, and to know the Secrets of their Mysteries, till they had been initiated by Abstinence, Patience, and many Labours<sup>a</sup>, supposing they would learn to value them by the difficulty of Access; and so those

<sup>a</sup> Πολλὰ καὶ τὰς ἱερουργίας ἐνδέχοντο βάσιν καὶ ὑποπρετίμα τῆς κοινῆς ἰαυῖς αὐτοῦ. Porphyr. de abst. l. 4.



those who entred into the *Persian Rites* of *Mithra*<sup>b</sup>, were to be first approved by 80 Degrees of Tryal to be unpassionate and holy Persons<sup>c</sup>. The like difficulty of Acceptance was practised in the Entertainment of Scholars into *Pythagoras* his School<sup>d</sup>, and in the Admission of Novices into the Monastical Societies of old<sup>e</sup>. And can we then think it too much to pass one Exhortation more before we eat of this Celestial Banquet? We derive this necessary part of the Office from the Greek Church, “ where  
“ (the Guests being placed) the Priest standing on  
“ the Steps to be seen of all, stretched out his  
“ Hand, and lift up his Voice in the midst of that  
“ profound silence, inviting the worthy, and warn-  
“ ing the unworthy to forbear<sup>f</sup>. Which, if it were necessary in those Blessed Days, how much more requisite is it in our looser Age, wherein Men have learnt to trample upon Church-Discipline, and to come out of Custom at set Times, whether they be prepared or no? Every one hopes to pass in the croud; but knowing the terror of the Lord, we do again and again beseech our People, diligently to prepare themselves, before he come to try them; and that this Exhortation may be effectual to this purpose, this following Account may assist our devout Improvement thereof.

The

<sup>b</sup> Οὐκ ἂν ἔν εἰς αὐτὸν δυνήσαιο πρὸς τελεθῶσαι, εἰ μὴ διὰ πρῶν βαδίζῃ παραελθὼν καὶ καλᾶσαι, δείξῃ ἑαυτὸν ὅσον καὶ ἀπαθῇ.  
Greg. Naz. Orat. 1. in Jul.      <sup>c</sup> Nonnus Synag. Hist. cap. 5.  
<sup>d</sup> Jambl. l. 1. c. 17.      <sup>e</sup> Cassian Instit. l. 4. cap. 3.  
<sup>f</sup> Καθάπερ πρὸς κήρυξ τῶν χειρῶν αἰσθῶν εἰς τὸ ὕψος, ὑψηλὸς ἔως πάντων καὶ ἀπὸ γυναικῶν, καὶ μέγα ἐπ' ἐκείνῃ τῇ φωνῇ ἡτοχίαν ἀνακεχυμένων, τὰς μὲν καλεῖ, τὰς δὲ ἀπαίρει, ὁ ἱερεὺς. Chrysost. hom. in 9. ad Heb. Ethic.

*The Analysis of the Exhortation at the Communion.*

§. 2. This Exhortation inciteth us unto two General Duties.

1. Pro- pounded more largely, by shew- ing	1. The Persons en- joyed- ———	{	Dearly beloved in the Lord, ye that mind to come, &c. must consider how St. Paul exhorteth all Persons diligently to try and examine themselves before they presume to eat, &c.
	2. The Authority enjoyning it —		
	3. The Duty to be done ———		
	4. The time of do- ing it ———		
1. Self Exa- mina- tion, which is here	2. Pressed strictly by rea- sons ta- ken from	1. The benefits of do- ing it well	{ 1. Parti- cipation of Christ for as the benefit is great if — for then we spiritually eat the flesh of Christ, &c.
		2. Uni- on with him	{ Then we dwell in Christ, and Christ in us, we are one with, &c.
	2. The danger of do- ing it ill.	1. The Sin.	{ So is the Danger great, if — for then we are guilty of the Body and Blood, &c.
		2. The punish- ment	{ We eat and drink our own damnation — we kindle, &c.
3. Parted exactly by exhor- ting to the spe- cial Du- ties of	3. Parted exactly by exhor- ting to the spe- cial Du- ties of	1. True Repen- tance ———	{ Judge therefore your selves — Repent you truly, &c.
		2. Lively Faith	{ Have a lively and stedfast Faith, &c.
		3. Compleat Re- formation ———	{ Amend your lives. —
		4. Perfect Charity	{ and be in perfect cha- rity with all men: so shall ye be meet, &c.

II. Giving

## II. Giving of Thanks, which is here directed

## 1. The necessity of this Duty

## 2. The Object of it —

## 3. The Subject of it —

## 1. By way of Consideration, declaring

## 4. The Reasons for it, both

1. Why we must give thanks for this redemption  
2. Why we must do it in this Sacrament

## 1. The difficulty of the work

## 2. The persons for whom and

## 3. The ends for which it was wrought

## 1. The reasons of its Institution

## 2. The Author

## 3. His design there in.

## 1. To whom we must give Thanks

## 2. By way of Practice prescribing.

## 2. In what manner we must do it

## 1. In words now

## 2. In Deeds all our lives

## 1. By Resignation

## 2. By Obedience

And above all things ye must give most humble & hearty, &c To God the Father, the Son, and the Holy Ghost, for the redemption of the World, by the Death, &c. who did humble himself even unto death, &c. for us miserable sinners, who lay in darkness, &c. that he might make us the Children of God, and exalt, &c. And to the End, that we should always remember, 1. The exceeding great Love, &c. 2. And the benefits, &c. He hath Instituted and Ordained Holy Mysteries as pledges of his love, and for a continual remembrance, &c. To him therefore, with the Father, and the Holy Ghost, Let us give, as we are most bounden, continual thanks, submitting ourselves wholly to his Holy Will, &c. and studying to serve him in truthfulness—all the days of our life. Amen.



## A Practical Discourse upon the Exhortation.

§. 3. **Dearly Beloved in the Lord**, ye that mind to come to the Holy Communion of the Body and Blood of our Lord and Saviour Christ, must consider how S. Paul exhorteth all Persons diligently to try and examine themselves, before they presume to eat of that Bread, and drink of that Cup. When the Guests of this Blessed Feast are now drawing near, and the King of Heaven is approaching to survey them; The Minister out of a peculiar affection to those who have obeyed his Masters invitation, salutes them in S. Paul's phrase, Rom. 16. 8. with [*Dearly beloved in the Lord*] and in the stile of the same Apostle, minds them of the greatness of that work which they go about, even to share in the Communion of Christs Body and Blood, 1 Cor. 10. 16. Their intentions are commendable, and it is pity but such pious purposes should have their desired success: Wherefore he doth once more warn them to *examine themselves* before they eat; a Duty enjoyned not by Humane Authority, nor prescribed meerly as the advice of a Friend, but bound upon all by S. Paul himself, and by the Spirit of God in him, 1 Cor. 11. 28. *Let a man* (saith he, that is, every Man) *examine himself, and so let him eat*, &c. intimating that none might eat without this renewed Examination; and because the Discipline of the Corinthian Church was much impaired by the Schisms then within it, the Apostle obliges every Man to do it to himself, and that not with a slight enquiry, but so thoroughly to search his own Heart, that he might be able to judge whether he were fitted to come or no. The Magistrates of Sparta were wont to examine all the Citizens how well they

\* Gr. Δοκιμαζέτω Δοκιμάτας ἀπὸ τοῦ κείνου, Suidas.

they observed *Lycurgus's* Rules, honouring those that were found blameless with the Title of *Approved Persons*; and shall we not think our pains well bestowed, if our merciful Father give that Character of us? I grant that after our strictest Examination, we cannot bespeak our God with the confidence of the *Grecian Wrestler*, who challenged *Jove* as he was just, to give him the Victory, if he had duly prepared all things for the Exercise. *Clem. Alex.* But yet the severer search we make before we come, the greater comfort, and the more success we shall have in our approaches. *Obj.* But some will say, it is too late for Men to consider now, when they are come to the Altar, and it is impertinent to urge it here, since all is done that can be done in this matter in order to this Communion. *Ans.* Not so, for *First*, if any have presumed to come altogether unprepared, it is not yet too late to warn them of their sin and danger: And it were better for them to go out to day (saith *S. Cyril*, <sup>1</sup>) that they might come better fitted against the next opportunity, yea, Christ himself adviseth, *Matth.* 5. 23, 24. in some Cases to leave our Gift before the Altar, and retire till we are better disposed, intimating that it offends God less to withdraw even from the beginning of his service, than to proceed if we are unfit. <sup>2</sup> *S. Ambrose* knowing the Emperour *Theodosius*, to be Guilty of Blood unrepented of, although he was come to the Church with purposes to Communicate, sent him back from thence with a serious Exhortation to Repentance <sup>3</sup>. So also *S. Chrysostome* being disturbed by a malicious and impertinent request

<sup>1</sup> Δοκιμαθέντες. <sup>2</sup> Ἐξέλθε εὐχαρίστας τὰν ὁν, καὶ ἔσσεσθε ἀνέκον ἐνχαρίστια. *Cyrl. Hierol. præf. ad Catechum.* Melius est de mediâ viâ recurrere quàm semper currere male. <sup>3</sup> Recede igitur & ne conare novo scelere scelus ante editum augere: In *Vit. D. Ambros.*

quest just as he was about to Consecrate the Holy Symbols, went out of the Church and desired another to finish the Mystery, which he durst not do, being discomposed in his mind ! *Secondly*, But if we have in any measure prepared our selves, yet is not this Exhortation to be thought unseasonable, for as the most famous Orators, tho' they had composed their Oration some days before, yet were wont privately to recite them immediately before they spoke them to the People; so it becomes us Christians to review the Records and sad Catalogues, which we saw yesterday; and briefly to act our Examination over again, lest if the number and heinousness of our Sins be at present out of our mind, we should become as obdurate, as if we never had beheld them. What was done yesterday was to humble us just now, and we are at this instant<sup>m</sup> to give the proof what we did in private; and *S. Pauls* adding [*and so let him eat*] seems to direct us to make this the immediate Duty before our Receiving. Let us then remember afresh what we found upon our inquiry; and if we pass directly to the Participation from this review of our Offences, we shall, no doubt, become so penitent and desirous of Pardon, as not to be judged presumptuous Receivers.

§. 4. For as the benefit is great, if with a true penitent heart and lively Faith, we receive that Holy Sacrament (for then we spiritually eat the flesh of Christ, and drink his blood, then we dwell in Christ, and Christ in us, we are one with Christ, and Christ with us). Altho' the Command of God by his Apostle is enough to require our Obedience, yet it is here backed with two of the most prevailing motives

<sup>1</sup> Palladius in Vit. Chrysoft. <sup>m</sup> Ελάλουν ο καθεὶς τὸ ἀποσεῖλαι ἐν πεπαισθμενῶν. Arrian. in Epict. lib. 1.



tives of all, shewing that it is not only required of us to examine ourselves, but necessary for us; and that we ought to do it for our own sake<sup>n</sup>. 1. Because of the great Benefits of worthy receiving. 2. The dreadful danger of coming unprepared. And *First*, if we bring with us a penitent Heart and a lively Faith, *the benefits* are so many, and so excellent, that whosoever considers them, cannot but long for them; and they that obtain them may despise all other pleasures, because they are as blessed as they can be on this side Heaven: And are they not worth a little pains to dispose ourselves for them? They are surely most unworthy of them who will lose them, rather than submit to the trouble of a sincere Examination of themselves. The particular Benefits are here expressed in the words of Christ, *John* 6. 54, 55, 56. in that mystical Sermon wherein he did secretly prepare the Minds of his Disciples for this Sacrament, shortly to be instituted, and clearly alludes to the same: The *first* Benefit is the *spiritual eating* Christ's Body and Blood. For the humble Sinner believing in the Incarnation, Death and Passion of *Jesus*, and receiving this Bread and Wine, in token that God hath given him for his Sins, and that he doth rely on him as his only Redeemer: This doth convey to such a penitent Believer, all the Benefits of the Birth, and the Death of *Jesus*; and as the Bread and Wine, being received, do communicate to us all the Strength and Comfort that they contain, so the worthy Receiver, by apprehending and embracing a Crucified Saviour, draws Perswasions of his Pardon, and Encouragement to his Graces, and so hath *spiritually* eat the Flesh, and drank the Blood of Christ, and hence flows the *second* Benefit, *viz.* His dwelling or

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<sup>n</sup> Οὐδὲν γὰρ ἔγωγε οἶλῃν, πίκυναι, ὥς τὸ αὐτὸ συμφύεσθαι. Arrian. in Epict. lib. 2.

remaining *in us*, and we in him; that is, when we have thus received our Saviour, there is a Blessed Communion between him and our Souls, for he communicates of his Fulness to us, and we open our Necessities to him: And *Thirdly*, hereby there is produced so near an *Union*, that God esteems us as Members of his dear Son, lays our Sin upon him, and imputes his Satisfaction to us, and consequently all those Benefits are derived to us, which are mentioned by many, and found by the devout Communicant, hope of Pardon, encrease of Grace, assurance of our Resurrection, and the Expectation of Eternal Glory. *O Blessed Mystery! which dost communicate my Saviour, and convey his Graces to me, which givest me an Interest in him, and makest me one with him, whom my Soul loveth. How am I ravished with the sweetness of this Heavenly Feast? How strongly do these Benefits attract me? If any pains or cost, trouble or difficulty, stand in my way, I will account the pains to be pleasures, the cost gain, the trouble delight, and the difficulty easiness, which leads me to such Blessedness. O my Soul! dost thou not wish with all thy Powers to be reconciled to God, to be one with Christ, and to be filled with the Spirit? Behold the means to accomplish all these desires; do but examine into thy own Heart, till thou relentest for thy Sins, and search into God's Mercy, till thou art perswaded of his Love. And with this penitent believing Heart come, and partake of this spiritual Banquet, and (though thou dost not press thy Saviour's Flesh with thy Teeth, which would do thee no good, yet) thou shalt really partake of all the Benefits of his Death, and become one with him, and receive all from him that thy Soul doth either need or desire.*

§. 5. So is the danger great if we receive the same unworthily, for then we are guilty of the Body and Blood of Christ our Saviour, we eat and drink our own Damnation, not considering the

the Lord's Body; we kindle God's Wrath against us, we provoke him to plague us with divers Diseases, and sundry kinds of Death. The fear of losing the former Benefits, will be a sufficient Motive to an ingenuous Temper to prepare; yet many are so obdurate, as to rush upon this Ordinance without any preceding care. But that we may deliver our Souls, the Church enjoyns not only in the former, but in this present Exhortation also, that the Minister shall warn them not to come in so rude a manner. The Heathen Man allows not that any should worship their Gods *en passant*,<sup>o</sup> nor unless they had first prepared themselves at home; and can such Addresses be endured in the highest Mystery of the best Religion? Let such from the Mouth of St. Paul hear and consider, *First*, The greatness of their Sin, 1 Cor. 2. 27, 29. *Secondly*, The severity of their Punishment, v. 30. *First*, *Their Sin*, who come hither as to an ordinary Solemnity, and eat of this as common Food (not considering the Lord's Body and Blood,<sup>p</sup>) is in Scripture<sup>a</sup> accounted "Crucifying the Son of God again, as much as in them lyeth"; "putting him to an open shame, trampling upon him, and accounting the Blood of his Covenant as an unholy thing, they use him as his Murders did," shedding his Blood, not with design to be saved by it<sup>t</sup>, but suffering it to be spilt in vain. They receive no benefit by it, and yet they make a Memorial of it, which wounds *Christ* deeper than all

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<sup>o</sup> Οὐκ ἐν παρόδῳ προσκυνεῖν δεῖ ἀλλὰ ὁμοθυμῶν πειρασάμενοι.  
Plutar.

<sup>p</sup> Nec se judicant nec sacramenta dijudicant: sed sicut cibus communibus irriverenter sacris utuntur. Lib. de Card. op. Christi ap. Cypr.

<sup>q</sup> Hebr. 6. 6. Chap. 10. 29.

<sup>a</sup> Παρ' ἑαυτῶν.

<sup>t</sup> Ὡστερ οἱ καρτήσαντες ἐν ἡμῶν πτωχῶν κίνητην, ἀλλ' ἵνα ἐκχέουσιν. ἔτω καὶ ὁ ἀναξίως καθ' ἡμῶν μὴδεν ἔστωδεν καρπὸν τοῦ ματίου ἐξέχετο τὸ αἷμα. Theophyl. in 1 Cor. 11.



all the Cruelty of his Crucifiers did; from them he expected no other, but from these he doth,\* so that they are guilty of his Body and Blood, and shall be proceeded against, as those that offer violence to the Lord Jesus: By eating and drinking of this Memorial of his Sacrifice, they own he hath died for them, but by their impenitence and perseverance in Evil, they declare that they will not be saved thereby: And thus this sacred and salutary Rite, which in its own nature would assure their Salvation, and is designed by *Christ* to convey his Benefits unto them,† is by their unpreparedness and iniquity, turned into Poison and a Curse; and they being before fit for Condemnation, by adding this Act of Presumption, they do accelerate and confirm it. Secondly, *Their Punishment* will be answerable, for they may be sure it will enflame the Wrath of God, to behold Men so stupid and insolent to his dear Son and their Redeemer; perhaps this Wrath may only be expressed in temporal Punishments, shorter Sickneses, lingring Diseases, or sudden Death; so it was at *Corinth*‡, so were the Jews cut off who profaned the Passover, *Exod.* 12. 15. and thus many Apostates in the Primitive Times were possessed by the Devil, for coming to the Eucharist, before their Reconciliation to the Church: But if the Lord forbear shewing these visible Judgments, he hath ways enow, and an Eternity coming on to chastise this Presumption. Wherefore ye hold and careless Sinners, who come in Ignorance, or in Malice, without Faith or Devotion, Sorrow for former

\* *Quid est autem reos esse, nisi dare penas mortis Domini? occisus est enim ab iis, qui beneficium ejus irritum ducunt: Ambrosi. in loc.*  
 † *Οὐ δια τὴν ἑμὴν μυστηρίων φύσιν, ταῦτα ὅς (ὡς ἐστὶν) ἀλλὰ διὰ τὴν αὐτῆς προσίοντος ἀναξίτητάς. Theophylac. ut supr.*  
 ‡ *Διὰ τὸτο ὅς ἀσθενεῖς θνήσκουσιν καὶ μακροὶ νόστοι. Theophylac. ut supr. Febribus & infirmitatibus corripiebantur, & multi moriebantur. Ambrosi. in loc.*

former, or Purposes against future Iniquities; consider what you do, and what you must suffer, for coming in this *unfitness*; we tremble at the danger you run upon, yet who shall pity those who might have escaped all the Evil, and gained infinite Blessings, only by a small Preparation?

§. 6. Judge therefore yourselves Brethren, that ye be not judged of the Lord, repent you truly of your sins past, have a lively and stedfast faith in Christ our Saviour, amend your lives and be in perfect Charity with all Men, so shall ye be meet Partakers of these Holy Mysteries.]

That which God and his Church intend as caution to all that they may come better prepared, is, by the slothful and unbelieving, made a pretence for their total abstaining; but these Dangers, as S. Paul shews, *ver. 31.* might soon be avoided, if we would judge ourselves, for then we should not be judged of the Lord: Let us therefore set up a Tribunal in our own Breast, and laying God's Law before us, let our Memory read the Indictment, and our penitential Thoughts urge the Accusation, and that, till we be convinced and plead Guilty; so shall our Conscience pronounce the same Sentence upon us, which otherwise would more *dreadfully* have issu'd out against us from the divine Judicature. It will condemn us as foolish, base and ungrateful Wretches, deserving the Wrath of God, and Eternal Damnation: And when we are thus convicted, we shall see it necessary by Faith to lay hold of God's Mercy, and farther, this will most effectually move us to amend our Lives,

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Οὐχ ἵνα ἐπιβῇ δικαστὴν ἑαυτῶ σοι ἀλλ' ἑαυτὸν σταντὸς. Theophylac. Bonum judicium, quod divinum prævenit, quod divine subducit, volo presentari vertui iræ tue judicatus, non judicandus: Bern. in Cantic. 55.

<sup>2</sup> Deprehendas te oportet antequam emendes. Sen. Ep. 28. Ἐάν τις ἑαυτὸς ᾔσεται δίκην, τὰ καὶ δὲ δίκην ἔσται. Simplic. ad Epic.

and discover what Need we have to forgive all Men, who ourselves have so much to be forgiven: So that it appears, if we duly judge ourselves, all the other Duties will follow in order. Let the danger of unworthy receiving therefore only make us more strict in our Examination, for there is danger also if we do wholly stay away<sup>a</sup>: But the lesser hazard is on their side, who set themselves to do their Duty in the best manner they are able: If we have by due Process condemned ourselves before, it will require less time and pains to review the Sentence. Now, our Souls will easily lie down in all Humility and penitential Acknowledgments at God's Footstool, we shall long for Mercy passionately, vow Amendment sincerely, and be at Peace with all the World; so shall we be by God himself accepted as *worthy Receivers*, and then all the Terrors vanish, for there are better things provided for us.

§.7. **And above all things, ye must give humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the Redemption of the World by the Death and Passion of our Saviour Christ, both God and Man.** ] To commemorate the Death of Christ with Thanksgiving, is the principal Duty at this Eucharistical Feast: Humiliation and Repentance are chiefly to be exercised before: But now we are come to the Altar, we must *above all things give Thanks*; for all the foregoing Exhortations to examine, and judge ourselves, are designed to bring us with a clear Conscience, and an unburdened Soul, to sing Praises: For which reason this Admonition doth well follow the former, because those that have searched most diligently for their Sin, and those that have been most fully convinced of it, and most

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<sup>a</sup> *Utrobique grande periculum, ideo magna necessitas instat ne indigni inveniamur.* Bern. de ordin. vitæ.



most deeply humbled for it; These will best apprehend their need of the Death of *Jesus*, and offer up the most affectionate Praises for it: These will offer up most *humble Thanks*, because they see their danger and unworthiness, and *most hearty*, because they have the briskest Perception of this sweet and seasonable Mercy. Draw near therefore ye contrite Souls, and behold the Lamb of God dying for those sins for which ye have mourned, removing that Wrath at which ye trembled, let your sorrow be turned into joy, and your fear into faith and hope. Come and offer up your best Praises to the Father, who contrived this Glorious Redemption, to the Son who effected it, and to the Holy Ghost who gives us the benefit thereof: As every Person of the blessed Trinity hath joyned in this Noble Work, let every Person share in the Praise, and as the World hath been redeemed, so let every Man make his particular Acknowledgments. Behold how fit a Saviour is provided! One that is God, that he might conquer, Man, that he might suffer, and both God and Man, that he might reconcile the Divine Majesty to Humane Nature. Praise ye the Lord! Thus in general, we do excite you to give Thanks, and the next Paragraph will furnish you with particular Considerations on which your gratitude may enlarge it self.

§. 8. Who did humble himself even to the Death upon the Cross, for us miserable Sinners, who lay in darkness, and in the shadow of Death, that he might make us the Children of God, and exalt us to Everlasting Life. As the Jews had their Paschal Hymn, recording their Miraculous Deliverance from Egyptian Bondage, *Buxt. Syn. Jud. cap. 13.* and the Ancient Christians their Commemoration of the Lord's Passion, at this Holy Feast: So our Church hath here provided a brief but clear Description of the wonderful Work of our Redemption, taken from *Philip. 2. 8.* and *Coloss. 1. 12, 13.* thereby

to supply every devout Soul with rare matter for those humble and hearty Praises which are here to be offered up; For in these few Words are contained these Four Considerations: 1. *Who it was* that did redeem us. 2. *Whereby* he did redeem us. 3. *From what* we were redeemed. 4. *To what* Estate we are thereby brought. Each of which we shall so represent, as may best beget, or exercise our Gratitude on this occasion. 1. Let us consider the *Dignity* of our Redeemer's Person, who was the eternal and only begotten Son of God, far above all Principalities and Powers, higher than Angels or Archangels, adored by all the Celestial Host. He was the delight of Heaven, the joy of his Father, in whose Bosome he had perfect Felicity, and should have enjoyed it to all Eternity whatsoever had become of us. He was most happy in himself, and not concerned with us, yet no other durst undertake, no meaner Person<sup>b</sup> could have accomplished our Redemption; and ought we not to be infinitely thankful that such a Saviour is given to us? 2. Let us farther meditate *by what means* he did effect this great Salvation. He could by one word create the World out of nothing, but it cost more to redeem our Souls: This was not to be accomplished till he stripped himself of his Glory, descended from the Felicities of his Throne, and was abased into the condition of a Man, yea, of the meanest of the Sons of Men. He took on him the form of a Servant who was Lord of all, and yet all this was not sufficient: He that did no Sin must suffer, he from whom all receive Life must die, and that by the most cruel, and tormenting, the most ignominious and accursed kind of Death, too base for the meanest of

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<sup>b</sup> *Ex persona celsitudine facti aestimatio augetur.* Grot. in Johan. 13. 3. *idem de satisfac. Christi, Cap. 8. p. 173.*

of Slaves, too barbarous for the worst of Malefactors: Yet thus he was contented to exchange the Musick of Angels, and the pleasures of Heaven, for Reproaches and Agonies, Scorn and Tortures, that so he might expiate our Offences: But as *C. Marius* when he shewed his Wounds (received for his Country) to those in the Senate House, so may I say now, "What need is there of Words, when there are so many bleeding Witnesses? He suffered more than we can conceive, or express, more than the best of us would have endured for the greatest or dearest concern in the World; he suffered only that we might suffer nothing: And will not this elevate us into the highest Key of Praise? 3. Let us remember *the Persons for whom Jesus* endured all this, and that will help to encrease the wonder; it was not for Angels, or any of the Heavenly Orders, but for Creatures of a meaner kind, even *for us*, the miserable Sons of Men, his Vassals by Creation, but Rebels and Enemies against him by our Sins; *for us* who could not expect it, did not deserve it, nor cannot requite it; *for us* who were Heirs of Hell, and Slaves of Satan, unable to satisfy God's Justice, fly his Anger, or bear his Sentence, *for us* whom with Equity and Honour enough, he might have left to perish for ever: For our Sakes he suffered all this, moved so far by his pity, till he forgot all pity to himself, and took that Load upon his own Shoulders that would have sunk us into the Bottomless Pit: He saw us wretched and miserable, lying hopeles and helpless, reserved in Chains of Darkness to the judgment

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*In crucem milites tulit, Et servilibus suppliciis semper affect,* Jul. Capitolin. de Macrino. *Ἀντίστονον ἐμασίζωνος σώφρονος δ' ἡσυχίας, ὁ μὲν δὲ βασιλεὺς τὸν δὲ ἄνθρωπον ἐπεπείθει.* Dion. de Sollo. *Visum est ignominiosa morte obscurare memoriam ejus.* Joseph. Antiq. lib. iv. cap. i. *Pone crucem servo* — Juven. *Cur non honesto aliquo mortis genere affectus est, cur potissimum cruce, cur infami genere supplicii, quod etiam homini libero, quamvis nocenti, indignum videatur?* Lact. Inst. l. 4. c. 26.



ment of the great Day; and then he had Compassion on us, and broke our Bonds in sunder: But there is one step higher still. 4. Let us behold the noble *Design* and happy *Consequence* of this Deliverance, he hath not only snatched us from the flames of Hell, but made us *Heirs of Heaven*; not only pacified our offended Judge, but engaged him to become our most gracious Father, so that he owns us for his Friends, adopts us for his Children, and intends us to be partakers of his endless joys. We are taken from our Dungeon into the Family of God, from his Bar into his Bosom, and advanced to be like unto the Angels in Glory and Immortality. *Oh the height and length, the depth and breadth of the Love of Christ! Who can sufficiently admire it? that so great a Majesty should stoop so low, and suffer so much, for so poor and so evil deserving wretches, with purpose to advance them to so blessed a condition! this is a subject fit for an Angels Song.* Praise the Lord, oh my Soul, and let all thy Powers be acted with such love and wonder, that thou maist break forth into all the expressions of joy that admiration and gratitude can inspire thee with. *Glory be to thee, O Lord most high!*

§. 9. And to the end that we should always remember the exceeding great Love of our Master and only Saviour thus dying for us, and the innumerable benefits which by his precious blood-shedding he hath obtained to us, he hath instituted and ordained holy Mysteries, as pledges of his Love, and for a continual remembrance of his Death, to our great and endless comfort.] Our merciful and gracious Lord hath so done his marvellous works, that they ought to be had in remembrance, *Psal. 111. 3.* but especially this work of our Redemption, which to forget were an ingratitude baser than Heathens or Publicans ever knew, *Matth. 5. 46.* and might almost

almost compare with the Cruelty of his Murtherers. Is it not our greatest comfort, and our highest honour that we were thus Redeemed by such a Saviour? Can we forget that precious Blood, which was the price of our Souls, and the purchase of Heaven, by which we obtain Benefits more than we can number, greater than we can sufficiently apprehend? Pardon and Peace, the Love of God, and the Service of Angels, Victory over Satan, and the Conquest of Death, the Conversion of Souls, and the fruition of Glory, do all spring from it, with many, many more. The Choir of Heaven bless God for it, and Eternity is designed to sing the Glory of this excellent Love, which had no pattern, hath no parallel, nor ever can it fully have an imitation, *John* 15. 13. and *Rom.* 5. 7, 8. And is it possible now that those for whom all this was done, should ever forget so rare a Mercy, or neglect so cheap, <sup>d</sup> so mean a return, as to commemorate it with Thanksgiving? Reason would deem this impossible; but experience, alas! shews it is too frequent, and both good and bad do more or less let slip the memory hereof. Wherefore the Holy *Jesus* found it necessary to appoint this Sacrament to be the World's Remembrance therein. It hath been the Custom of all Nations to preserve the memory of their *Hero's*, and to perpetuate their deliverances, by appointing publick Games and Festivals: Thus Cities Commemorate their Founders, and the Sects of Philosophers their first Authors; yet all these being of Humane Institution are soon apt to decay: And beside, they are without advantage to the Souls of Men: But our Lord hath appointed a Commemoration of his Death and our Salvation, that shall as far outlast, as it doth outvy them all; A Celestial Banquet, and worthy of so Great, so Divine an Author.

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<sup>d</sup> *Qui meminit, sine impendio gratus est. Sen.*

thor. Which doth at once represent our Saviour's Passion before us, and convey its benefits to us, it demonstrates his Love, confirms our Faith, mortifies our Lusts, it makes us like to *Jesus*, and one with him; And how can we have more evident pledges of his Favour? He knew we were apt to forget him, and then we grow cold and dull, exposed to our Enemies, and open to all mischief, wherefore he hath contrived these Mysteries, that we might neither want the comfort of remembering his Holy Passion, nor the benefit of sharing in the Merits of it. He had given himself for all before, but now he gives himself to every particular Soul. Let us then take care duly to receive those Tokens of his endless Love, and they shall begin a joy which shall never cease, till our Lord in person shall appear in all his Glory, and by the brightness of his presence remove all these Veils and Coverings, and give us leave to see him face to face.

§. 10. To him therefore with the Father, and the Holy Ghost, let us give (as we are most bounden) continual Thanks, submitting ourselves wholly to his holy Will and Pleasure, and studying to serve him in true Holiness and Righteousness, all the days of our life: Amen.] By this time surely we begin to be melted with these vigorous manifestations of the Love of Christ, and our Affections, big with gratitude and admiration, begin to struggle within us; for therefore is this Representation made that we might remember it, and remembered that we might celebrate it with Hymns and Eucharist: *My heart is ready, O God,* (saith the pious Soul) *My heart is ready,* Psal. 108. 1. Most seasonably therefore doth the Priest invite us to Praise the Lord with him just now, and summon us to this excellent Duty almost in the very words of *S. Paul*, *Heb. 13. 15.* We have seen the Everlasting Love of the Father, the unspeakable kindness of the Son, the incomparable



comparable Grace of the Holy Ghost, and our own infinite Obligations; Let us therefore all joyn in offering up all possible Praise and Glory: Let us begin the Office with it, that it may warm our Hearts, and dispose them for all the following parts thereof: And let us worship the blessed Trinity with such sincere and hearty Thanksgivings, that the Choir of Communicants may be a little Emblem of that of Angels, with this only difference, that they openly behold that which we discern by Faith, but both they and we *rejoyce* in it *with joy unspeakable and full of Glory*: But because, when we have done all we can, we shall come far short, we must resolve, not only to make a few praises in this highest part of our Devotion, but to perpetuate the Duty to our lives end; for our very life is too short, and all our Thanksgiving too narrow to celebrate these Mercies; let us strive therefore to imprint the love of *Jesus* so deeply in our minds, that the memory thereof may never depart from us; but be ever in us, and always dispose us to bless the Lord at all times, in all places, and upon all occasions. And farther, since no praises of our Lips can be sufficient, we are here prescribed another way to make our *Thanks* to be *continual*, (*viz.*) by glorifying God in our Lives. And this we may effectually do, 1. By resigning up ourselves to the disposal of his Providence. 2. By yielding obedience to all his Holy Commandments. 1. By our submission to his Will we glorifie him, by declaring that through these tokens of his favour, we are so satisfied of his Wisdom and his Love, that we can be confident, that whatsoever he shall appoint, is good for us; We tell all the World, that whatsoever comes from God, is Just and Holy, wisely ordered, graciously designed, and full of Mercy. 2. By our serving him in Holiness, we express how highly we are obliged to him, how sure we are of the Excellency of his Laws, and how

how fully we are Conquered by his amazing Love; and thus the praises of God are writ in plain and real Characters, in the Lives of contented and Righteous men, so that all the World may read them. The Eucharist is but for one hour, the Hymns will soon be over; but by Submission and Obedience, we may glorifie our God continually, and every moment: *Amen.*

## SECT. II.

### *Of the immediate Invitation.*

§. 1. **T**HE Guests being come, and the Provisions ready, it was the Office of the Governour of the Feast, [*ἀρχιερεύς*, *John* 2. 9. to make them sit down, which place the Disciples sustained in that miraculous feeding of the 5000, *John* 6. 10. as an Emblem, that they and their Successors should do it ever after in this Celestial Banquet: Thus our Church, according to the Custom of the Primitive Christians, orders the Priest to invite the Communicants to draw near: so in that ancient Book which bears the name of *Dionysius the Areop.* we read the Holy Man used to say, *Come my Brethren unto this Holy Communion*<sup>a</sup>; and in the Liturgies of *S. Chrysostome*, and *S. James*, *Come near with Fear and Faith*<sup>b</sup>. And in the *Constitutions*: *Coming in Order with Reverence and Holy Fear*<sup>c</sup>. Yet we do not only call Men to this Holy Feast, but withal we mind them again of those Qualifications, without which God will not accept and receive them. *We do not* (saith *S. Chrysost.*<sup>d</sup>) *exhort Men*

<sup>a</sup> Dionys. Eccles. Hier. cap. 3. <sup>b</sup> Μετὰ φόβου, καὶ πίστεως προσέλθετε. Liturg. S. Chrys. <sup>c</sup> Ἐν τάξει μετὰ αἰδῶος καὶ ἀλαβείας. Constit. Apost. l. 2. c. 57. <sup>d</sup> Chrysostom. Homil. 24. in 1. ad Corinth.

Men to destroy themselves by impudent and rude approaches, but that they may come with fear and purity unto the Lord: We tell them all, that unless they have truly repented, and are in perfect Charity, and have intire purposes of amendment, they can neither come with Faith, receive with Comfort, nor depart with a Blessing. In the *Olympick Games* the Cryer by Proclamation enquired, if any could accuse the Agonist to have been a Slave, a Thief, or of Evil Conversation, for no such were allowed to strive there: But our *Herald* (saith the aforesaid Author<sup>e</sup>) makes his appeal to our own Consciences, and makes us our own Accusers: For every Man best knows his own Heart, and each one is most concerned for his own safety; therefore let us be ingenuous, and deal truly between God and our Souls in this Affair: If our own Hearts tell us we are not thus qualified in any measure, we ought to forbear; if we be in any tolerable degrees thus disposed, I may say as they once to the Blind Man, *Mark* 10. 49. *Arise, be of good comfort, he calleth you*: When the Servant calls you in the name, and by the rules of his great Master, you are to repute it as the very words of Christ himself, and to believe that he invites you. It is recorded as the great Honour of the Famous *Pindarus*, that the Priest of *Apollo* did by order from the God, invite him frequently to Feast upon the remainders of his Sacrifices. But how much more Honour and Comfort hath the true Christian, in being thus lovingly called by *Jesus* himself; *Come ye blessed* of the Lord, draw near with Faith, and Feast with holy Joy and Com-

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<sup>e</sup> Οὐκ ἐπίστην ἄλλας αὐτοῖς καλῆγορας ἀλλ' αὐτοὶ ἑαυτοῖς, ὡς λέγει μὴ τις τῶν καλῆγορων, ἀλλ' ὁ πρὸς ἑαυτὸν καλῆγορας.  
 Chryl. ad Heb 9. Eth. <sup>i</sup> Scholias. Grac. in ejus vita, &  
 Lil. Greg. Giralduſ Dialog. 9.



**Comfort.** Let not the sense of former sins which you have repented of, keep you back, but bring you hither more humbly, for the very next Duty you are to perform, is to ease your Soul of those sad Remembrances, by a meek and hearty Confession; concerning which the Church gives you a full direction in two words. 1. For the temper of your Souls, that you make it with Humility and Contrition. 2. For the posture of your Bodies, that you do it upon your bended Knees, as *Shimei* confest his Treason to King *David*, 2 *Sam.* 19. 18. and as all Criminals Petition mortal Princes for their Pardon. But therefore your outward and inward Man into this posture, so shall you be fit to repeat the adjoining Confession, to which we shall turn our Discourse, when we have given you the Analysis and Paraphrase of this Invitation, and so made it sufficiently plain to all.

*The Analysis of the Invitation.*

§. This Invitation consists of Three Parts.

- |   |  |  |
|---|--|--|
| 1. The Qualifications required in those that are invited, &c. | { 1. Repentance.<br>{ 2. Charity.<br>{ 3. Holy Purposes.                   | { Ye that do truly<br>{ and earnestly repent<br>{ you of your sins,<br>{ And are in Love<br>{ and Charity with<br>{ your Neighbours,<br>{ And intend to lead<br>{ a new life, following<br>{ the Commandments<br>{ of God, and walking<br>{ from henceforth in<br>{ his holy ways.<br>{ Draw near with<br>{ Faith, and take this<br>{ Holy Sacrament to<br>{ your Comfort,<br>{ And make your<br>{ humble Confession<br>{ to Almighty God,<br>{ Weekly kneeling<br>{ upon your Knees,<br>{ The |
| 2. The Invitation itself,                                     |  |  |
| 3. A direction as to  | { 1. The Duty next<br>{ to be done —<br>{ 2. The manner of<br>{ doing it — |  |

*The Paraphrase of the Invitation.*

§. 3. O all [ye that do] sincerely and [truly] passionately [and earnestly repent you of] all your former iniquities, and [your sins] which ye have committed: And ye that have cast away all malice [and are in] a perfect state of [Love and Charity with] every one of [your Neighbours: And] ye, that condemning your by-past folly, do resolve and [intend to lead a new life] taking *Jesus* for your guide [following the Commandments of God] fully [and walking from henceforth] unblameably [in his holy ways] in the name of Christ I bid you that are so qualified, to [draw near] to this Holy Table [with faith] in your Saviours Mercy [and take this Holy Sacrament] the pledge of his Love [to you] great and endless [Comfort] Only, because you must have no secret accusations of Conscience to disturb your joy in this Blessed Feast, open your Heart to the Lord once more [And make your humble Confession] with great Sorrow and Contrition [to Almighty God] and that in the lowliest posture [meekly kneeling upon your knees] to beg your Pardon from the King of Kings.

## SECT. III.

*Of the Confession.*

§. 1. **B**esides those publick Confessions in the reconciliation of notorious Offenders to the Church, and those of the Closet performed by humbled Souls, in order to their Preparation for this Sacrament, we learn

learn from S. Chryso. that all the Communicants were wont to joyn in saying the same general Prayer for Mercy <sup>a</sup>, and S. Aug. <sup>b</sup> affirms, that when they received these Mysteries, they first did fly to Confession and Repentance, and what sins they found themselves guilty of, upon a strict survey of their actions, they did immediately purge away by Penitential acknowledgments: So that of old, not only the Priest (as the Custom of Rome now is) but every one of the People made an open Confession to God before the Communion; it was indeed in general Terms <sup>c</sup>, but omitted by none, because there is no Man but he hath sinned, and he that is not censured by the Church, nor lyable by Human Laws, may yet be guilty before God. The Death of *Jesus* is now to be set forth, and if we do not confess those sins which caused That his bitter Passion, he might seem to suffer for his own Offence: Nor can we expect a publick Pardon sealed, till by Confession we declare, how little we deserve it, how much we need it, and how highly we are obliged for it. And by doing this one Duty well, we shall renew the sense of our sins, and enlarge our affections to him that died for them, we shall move our God to forgive them <sup>d</sup> and give the best testimony of our Amendment <sup>e</sup>. Now, that we may thus offer up this exact and pious Confession; let us first labour to understand it, and be affected with it, by the following Explication.

The

<sup>a</sup> Καὶ πάντες μίαν λέγουσιν ὁχλῶ, Ἐυχλῶ τῷ ἐλέε ῥήματι  
Chryl. Hom. 18. in 2. ad Cor. <sup>b</sup> August. de salutar. do-  
cum. c. 33. <sup>c</sup> In hac confessione non in specie, sed in genere  
confitenda sunt peccata, quoniam ista confessio non occulta est, sed  
publica: Innocen. lib. 2. de Myst. <sup>d</sup> Quando homo detegit  
Deus tegit, cum homo celat Deus undat, cum homo agnoscit  
Deus agnoscit. Aug. in Psal. <sup>e</sup> Somnium narrare vigilantis est,  
Et vitia sua confiteri scitatis indicium est. Senec. Ep. 54.



## The Analysis of the Confession.

§. 2. This Confession hath Five Parts.

1. An Acknowledgement of our sins, shewing,

1. To whom we do confess,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all Men.

1. In general

We acknowledge and bewail our manifold sins and wickedness, Which we from time to time, most grievously have committed,

2. What we do confess,

2. In particular

1. The number.

by thought, word, and deed, against thy Divine Majesty;

2. The kinds.

provoking most justly thy wrath and indignation against us

3. The effects of them

We do earnestly repent,

1. More largely

1. Sorrow for them

and are heartily sorry for these our misdoings:

2. An Act of Contrition for them expressed,

2. More strictly in our

2. Hatred of them

the Remembrance of them is grievous unto us,

3. Trouble under them

the burden of them is intolerable:

3. A supplication for pardon, intimating,

1. What we crave --

Have mercy upon us,

2. Of whom we crave it

Have Mercy upon us,

3. In whose name --

most merciful Father,

4. How far our Petition extends.

For thy Son our Lord Jesus Christ his sake, forgive us all that is past,

4. A Petition for such Grace as may be true,

1. In the duration of it.

and grant that we may ever hereafter,

2. In the Acts of it.

serve and please thee in newness of life,

3. In the end of it.

To the Honour and Glory of thy Name,

5. A general motive to them all.

through Jesus Christ our Lord, Amen.

*A Practical Discourse upon the Confession.*

§. 3. Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all Men.]

When the Glories of God were described before holy Job, he immediately abhors himself in Dust and Ashes, Job 42. 5, 6. and there is not a more effectual Instrument of Contrition, than a serious Prospect of the Majesty whom we have offended: Hence the Servants of God in Scripture do usually begin their Confessions with the mention of the Divine Power and Goodness, Nehem. 1. 5. Dan. 9. 4. And for this cause our Church hath selected four most comprehensive Titles, which do most clearly set before us, the Greatness and the Goodness of that Lord against whom we have sinned. We will therefore particularly consider them, *First*, As they contain matter of *Terror* for our Humiliation. *Secondly*, As they express grounds of Hope to encourage us to ask Pardon. 1. We may meditate, that he whose Laws we have broken, is an *Almighty God*, infinite in Power, and terrible in his Anger, from whom nothing can defend us but Submission, and a great Humiliation: It was desperate Presumption to offend him, and it is a strange stupidity and madness, if we now be void of fear and sorrow: Are we stronger than he? 1 Cor. 10. 22. if not, why did we provoke him at first? or how dare we now stand out against him? 2. He is the *Father* of our Lord Jesus Christ, and in him he is the Father and Fountain of all Mercies, 2 Cor. 1. 3. and by him he hath expressed such an affection to us, as all the World can never parallel; And have we thus requited him, by profaning his Name, disobeying his Commands, despising his Love, and doing that which his Soul hateth? O monstrous ingratitude!

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\* *Pater*, Hebraice pro authore, vel fonte, misericordia, ita Ephel. 1. 17. Job 38. 28, &c.

titude! 3. He is the *Maker of all things*, and so may justly challenge Obedience from all the World, nor is there any of his Creatures, but we alone, that are refractory to his Will. Can there then be greater Injustice than that we should rob him of the Service we owe unto him, and abuse him by those very things which he hath made to serve our needs?

4. He is the *Judge of all Men*, Gen. 18. 25. at whose Sentence we must either be justified or condemned for ever; and yet instead of obliging him to stand our Friend, we have even urged him to become our Enemy, and forced him, as he is just, to pass a dreadful doom upon us: Let us lay all this to heart, and his Power will shew the Boldness, his Love the Baseness, his Title to us the Injustice, and his Authority over us the folly of every sinful Act, and all together I hope will melt our Rocky Hearts, and make us sincerely Penitent.

*Secondly*, That we be not too much dejected, let us review these Attributes again, and we shall also find in them, motives sufficient to support our Hope, and encourage us to ask forgiveness; For *First*, He is *Almighty*, even absolute and supream; so that if he please he can forgive without controul, and none can reverse his Acts of Grace. *Secondly*, He is the *Father* of our dear Redeemer, and in him loveth us with an Everlasting Love, by him our Peace is made, so that through him we may go with boldness to the Throne of Grace. *Thirdly*, He is the *Maker* of all things, and of us among the rest. Now he hateth nothing that he hath made, for his Mercy is over all his Works, wherefore we may have good hopes that he will pity and help the work of his own Hands. *Lastly*, He is the *Judge* of all Men, let us therefore now make our supplication to him, for it is yet the time of Mercy, Job 9. 15. and he is now willing to help them whom he hath redeemed with his precious Blood. Being thus prepared by meditating



On these Attributes, we may fitly begin to confess & followeth.

§. 4. **We acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed.**] These two words to [*acknowledge and bewail*] are taken out of *Psal. 38. 18. For I will confess my wickedness, and be sorry for my sin.* And if (as *S. Augustine* notes) *David's* bare resolution to do this, before the words were in his Mouth, did obtain his pardon<sup>f</sup>, how much more shall we be admitted to forgiveness, who do actually perform them both? They are indeed the proper parts of Repentance to be exercised in Confession, and are both of them most reasonable and fit to be done just now. For, 1. What impudence were it to deny our sins before him, from whom we cannot hide them; and what folly to conceal them from him that would heal us and forgive them? Are we ashamed to acknowledge them in the Church, and are we not afraid to be charged with them before all the World? Alas! we are all Sinners, and he that confesseth it most humbly, shall soonest become innocent. 2. And there is as great reason that we should [*bewail*] them also, because here we see the wounds which they have made in the Lord Jesus. When *David* saw his People dying by thousands for his sin, immediately he cries out, *I have sinned, I have done wickedly, but these* Sheep,

<sup>f</sup> *Nondum pronunciat sed promittit se pronunciaturum, & ille dimittit—Vox nondum in ore erat, sed auris Dei in corde erat: August. in Psal. 38.*

<sup>g</sup> *Quis non invitaretur illi ad premium confiteri, cui non possis negare quod feceris? Cassiodor. in Psal. 118.*

<sup>h</sup> *Hoc in Ecclesia facere?—ubi nihil est quod pudori esse debeat, nisi non fateri, cum omnes simus peccatores, ubi ille iustior qui humilior. Ambros. de poen. 2. 10.*

<sup>i</sup> *As Nisus in Virg. Æn. 9. seeing Euryalus his Friend like to be slain.*

"No longer could he hide himself, nor see

"So sad a sight, but cries, at me, at me!

"Behold my self, who did the fact, am by,

"Against me turn your steel, ye Rutuli!

Sheep, what have they done? 2 Sam. 24, 17. And can we behold the innocent and immaculate Lamb of God, bleeding and dying for our Offences, and not cry out with Tears, Lord, what hadst thou done, to be thus used? Thou hadst acted no evil, nor was Guilt found in thy Mouth; *sweetest Jesus*, my sins were thy Murtherers, and thou sufferedst for my Wretchedness: If I may not weep for thee, *Luke* 23. 28. yet let me weep for myself who have brought all this upon thee. Now when your Heart thus begins to bleed with Sorrow, and your Mouth is opened to confess, behold what excellent matter is here prepared! *First*, You are taught *what* you must acknowledge, *viz.* All your *sins and wickedness*, your lesser as well as greater Iniquities <sup>k</sup>, for though they are many, and manifold, of several kinds and qualities, and yet they all agree in this, that they are all odious to God, and will be damnable to you without Repentance. Consider also, 1. How often, 2. How grievously they have been committed. *First*, You have been raising this heap, and running on this score all your life [*from time to time*]<sup>l</sup> that is, both continually as to duration, and frequently as to the repetition; you have long been disobedient, and renewed these Offences every day, and every hour, if not every moment, so that it is next to impossible to compute them; they are compared to the Hairs of your Head, and the Sands of the Sea, both which exceed humane Arithmetick; yet God, that numbers your Hairs, and reckons the Sands, can particularly accuse you for every one of these sins: And have you not great reason then to acknowledge and bewail them?—And the rather, *Secondly*, Because they

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<sup>k</sup> *Omne enim malum etiam mediocre magnum est.* Cicer. Tuscul. qu. lib. 3.  
<sup>l</sup> *Heb. de Die in Diem.* Psal. 96, vers. 2.

are not only many, but very *heinous*, and committed in a most (*grievous*<sup>m</sup>) and provoking manner, in despite of Mercies, and the means of Grace, in defiance of your own Knowledge, and your Consciences; with so much ingratitude and baseness, that it cannot but be grievous to your Heavenly Father to bear it, and I hope it will also be grievous to you to consider it, and that when you think thereon, you will weep unfeignedly.

§. 4. **By thought, word and deed, against thy Divine Majesty; provoking most justly thy wrath, and indignation against us.** Although it is impossible to recite here all the particulars in which we have sinned, yet we should run into the suspicion of Hypocrisie, if we did wholly rest in generals; wherefore the Church sees fit to put our thoughts into some method, for the furtherance of our penitential Recollections, and how could that be better done than by that brief, yet full division, so often found in the Antient Liturgies, <sup>n</sup> and so much used among the Fathers, directing us to consider of the several sins of our *Thoughts*, our *Words*, and our *Deeds*? For the Heart in which *Jesus* should lodge, the Mouth by which he should enter, and the Hand with which we should receive him, all of them are defiled; and *Solomon* tells us, that for every *secret Thought*, *Eccles. 12. 14.* Christ, that for every *idle Word*, *Matt. 12. 36.* *S. Paul*, that for every *evil Deed*, *2 Cor. 5. 10.* God will bring us into judgment. Let us therefore now prevent that by considering and judging ourselves, *First*, For the sins of our *Thoughts*: Our Cogitations

<sup>m</sup> Lament. 1. 8. Heb. *peccando peccavimus*, Angl. grievously sinned; *quam phrasin nostri reddunt*, Exod. 32. 31. A great sin. Jerem 6. 8. grievous revoltors, *ubi Vulg. & C. Par. principes declinantium*, Jun. & Trem. *contumacium contumacissimi*.

<sup>n</sup> *Peccavi nimis cogitatione, locutione, & opere.* Miss Rom.



gitations are always vain and roving, often haughty, wanton, or envious, sometimes revengeful, mischievous, or atheistical: And because these sins of the Heart require no determinate time or place to their Commission, and are acted without either Pains or Assistants\*, they are almost every where, and always done, and we may all cry out, *Lord, who can tell how oft he thus offendeth?* Secondly, For the sins of our Words, which are the superfluous scum of an evil Heart, running over out of the Mouth<sup>p</sup>, Alas! how many Lies and Slanders, Oaths and Curses, Boasting, Flattering, and filthy Speeches proceed thence? Beside infinite and innumerable vain Words<sup>a</sup>, all which (the Jewish Doctors say) shall be noted in a Table, to be produced, and read before us in the hour of Death<sup>r</sup>. And a greater than they tell us, we shall give *an account for them in the day of Judgment*, Matth. 12. 34. Thirdly, For our Deeds of Wickedness, all which are open to God, and our Consciences, and many of them publick and notorious to the World: By these we have done great dishonour to God, brought much scandal on Religion, and done real injury to our Neighbours. Let us therefore reflect upon all this, and consider that we have offended in all these kinds; and whereas we should have glorified God in our Hearts, with our Lips, and by our Lives; we have sinned against him every one of these ways, that is, as many ways as we are capable of sinning *against the Divine Majesty*: And that our Confession may be more humble and

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\* *Animi motus citra temporis moram fiunt, citra lassitudinem perficiuntur, citra negotium consistunt, omnem temporis occasionem idoneum habent.* S. Basil. Conc. 3. <sup>p</sup> Matth. 12. 34. Περὶ ὧν καὶ ἡ γὰρ ὁδὸς. S. James 1. 21. Περὶ ὧν καὶ ἡ γὰρ ὁδὸς. <sup>q</sup> Καὶ ὁ ἀκούων. Quod & sine utilitate loquentis dicitur, & audientis. S. Hieron. <sup>r</sup> Vajikra Rab. Sect. 26.

and passionate, let us farther meditate of the dreadful effects of such and so many sins: *S. Paul* informs us, they produce in God *Indignation* and *Wrath* against us, *Rom.* 2. 8. And oh, how terrible a Thought it is, to think that God is angry with us! this makes the Spirits of Darkness tremble, but melts the Heart of an ingenuous Christian into Tears and Mourning. It may be, we fancy (as *Basilides* of old) that God will see no sin in us, or being so merciful, however, will not be so much incensed at us, and so we shall confess with *Agag's* vain Confidence, *1 Sam.* 15. 32. that the danger of *Death* is past: Oh take heed! When God hath said that he hates all iniquity, and vowed, yea, sworn, that he will punish it; what madness and presumption is it, to think he is not just, or not serious? This is so vain and so impudent, that it adds one greater, to all the former sins; and thus to hope against Sense, and Reason, and the Truth of God, hath been the ruin of thousands. The Church therefore will have us to acknowledge that we have deserved the Wrath of God; yet not as the *Athenians*, who obliged the Malefactor convicted by Law, to confess himself worthy of Death, that they might ground the Sentence upon his own Words; but that God may upon our free acknowledgment, most freely acquit us for *Jesus* sake. If we believe we have merited the indignation of the Almighty, we shall fear it, and if we fear it, we shall strive to escape it, and so we shall never feel it. And thus the Divine Anger may bring us to Repentance, and become the Instrument of our Pardon. Consider how great  
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<sup>r</sup> *Nemini itaque facilis sua causa sit; nullus difficiliter evadit, quàm qui se evasurum præsumpserit: S. Salvian.* <sup>t</sup> *Hoc metuerit conscientia nostra si crederet — si autem crederet, & caveret, si caveret, evaderet. Cypr. de un. Eccl.* <sup>v</sup> *Indignatio ejus non est ultionis executio, sed magis est absolutionis operatio. Tertul. in Marc.*

a miracle of Patience it is, that God hath now begun with us; how miserable we shall be, if ever we fall into his avenging Hands; and how great a Mercy it is, that he is pleased to try us now once more: And if either his Love can draw us, or our own Dangers drive us by Repentance into the Arms of his Mercy, we may yet be saved, and his Name glorified in our Deliverance.

§. 6. We do earnestly repent, and are heartily sorry for these our misdoings, the remembrance of them is grievous unto us, the burden of them is intolerable. In pursuance of our first general affirmation, we did before [*acknowledge*] and now we do [*bewail*] our manifold sins. That is the first, and this the second part of every just Confession; and surely, when we have owned the facts to be so many, and so abominable, we cannot but be exceedingly grieved for them, the boldest Sinners being hardly so confident, when their Crimes are discovered, to say they do not repent of them; and therefore our Hearts must be moved with those Passions which our Mouths do here express in so many and dolorous Terms. *First*, We must Repent most seriously and fervently\*, having indignation against ourselves, that ever we did commit them, and wishing again and again they had never been done. *Secondly*, We must be heartily sorry for them, and, if possible, we must testify the real Passion which we feel, by our Tears. *Bassianus* could never look upon the Picture of his Brother *Geta* whom he had slain, but he wept, as *Æl. Spartianus* reports; and can we with dry Eyes behold Christ Crucified

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\* Earnestly: Græca Verſ. Lit. *ἐκτενῶς*: Nota, verba duplicata in Hebr. passionem exprimentia, Noſtrates reddunt [earnestly] Job 7: 2, &c. Jerem. 31. 20. I do earnestly (or passionately) remember him still.





“ us up, who are bowed down, and lie grovelling  
 “ upon the Earth, under a grievous and deadly bur-  
 “ then: We can hardly bear up under the weight of  
 this momentary sorrow, and how then are we like  
 to endure the Eternal Vengeance? Thus then we  
 must be affected when we say this Confession; for  
 let us remember that we do not confess to instruct  
 an All-seeing God, but to humble our selves; and to  
 reckon up our Sins without such contrition, is but a  
 renewed provocation: he that abhorred our wick-  
 edness when it was done, will abhor us if we tell  
 the story of it with an unrelenting heart. Let him  
 therefore not only hear the Words of our Lips, but  
 the sad Groans of our penitent Hearts, saying, “ Ah  
 me! how long have I been Sick of the Disease of  
 Folly? Miserable Wretch! can I excuse, or dare I  
 deny any of this Indictment? the Facts are apparent,  
 the Law is plain, and the Sentence unavoidable. I  
 must confess I have been as unworthy and as grie-  
 vously a sinner as ever the Earth bore, and I am ama-  
 zed at my self, for I am here liable to all that God  
 hath threatned to the greatest offenders. Wo is me,  
 I have no Refuge, no Sanctuary, but in the Divine  
 Mercy, and thither will I fly for succour.

§.7. Have mercy upon us, have mercy upon  
 us most merciful Father, for thy Son our Lord  
 Jesus Christ his sake forgive us all that is  
 past.] After the Confession of our Sin, and our hearty  
 Contrition for it, most regularly follows this suppli-  
 cation for Mercy: We have clearly represented our  
 miserable Estate, how we lie groaning and oppressed  
 with an intolerable load of Guilt and Terror; and he  
 that commands us not to see our Enemies Beast lie  
 under his Burden without relief, *Exod. 23. 5.* will never  
 suffer

<sup>a</sup> Συναγμός ἡμῶν μετανοούντων — χακοδαίμονες ἡμεῖς ὅσον ἀρε-  
 χεῖρον ἐλελύθημεν νοσούντες ἀρεσσωτες νόσον. Philo legis alleg.  
 lib. 2.

suffer our poor Souls to perish under this our grievous pressure, but help us; especially because we do with so much Passion beg his Mercy, with redoubled Cries, *have mercy upon us, have mercy, &c.* We must not censure this as a vain repetition, for it is the very words of David, *Psal. 57. 1. and 123. 3.* and doth rarely express our great necessity, our earnest desire, and our imminent danger<sup>b</sup>: it is an importunity pleasing to our gracious God, *Mark 10. 47, 48.* who is ready to give his Mercy as soon as we are fit to receive it; and when, by our urgent cries, we shew that we have found our want of Mercy, he rejoices in that opportunity to bestow it. He is a most *merciful Father*, and the Fountain from whence all the pity in the World doth flow; and if Men (who are often churlish and unnatural) can scarce deny the cries, or abuse the expectations of their Children, *Luke 11. 11, 12, 13.* how much more impossible is it for our Heavenly Father to reject so earnest and so necessary a request. The Prodigal no sooner pronounces the word *Father*, *Luke 15. 21.* but the rest of his speech was much of it interrupted by his Fathers embraces, charmed with that endearing Name; which, as we here use on the same occasion, let us do it with like affections, and it shall have the same success. Mercy is the first, but not the only thing we ask, for we farther beseech him to *forgive us*, and this will follow the other, because the Mercy of God is not a meer useless pity, or ineffective condoling<sup>c</sup>; but it immediately brings us help: for by removing our Sin (the cause) it soon takes away our misery, which was only the effect thereof; we desire therefore his  
 Mercy

<sup>b</sup> Repetitio ardorem precandi denotat, & clementiam divinam commovet ad opem accelerandum: Muis. & Gejer. in *Psal. 57.*

<sup>c</sup> Misericordia est animi condolentis affectio cum additamento beneficii, ut compatiatur proximo, & largiamur de proprio: August.



Mercy may appear in our forgiveness, and we have a powerful Motive annexed; not for our Righteousness<sup>d</sup>, but for our Lord Jesus sake, whose Death is here set forth, and who hath so purchased Mercy, as to satisfy Justice<sup>e</sup>. Wherefore we may most cheerfully ask a pardon in his Name, even for all that is past, because he hath deserved Mercy for all the World if they will receive it, and there are Millions of Souls now in Heaven, that once lay under as great a burden as we now do, who making their Confession and Supplication in his Name, have for his Merits sake been advanced to a state of Glory: Let us therefore ask also, and that with all possible fervency, considering how blessed we shall be, when God hath crossed out all our Debts, and Jesus cancelled all our Obligations: Oh how will this dispel all our Clouds of Sorrow? How cheerfully shall we stand upright, and praise God in the following Office, when this dismal load is thus removed.

§. 8. And grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy Name, through Jesus Christ our Lord, Amen.] In the same breath that we ask for Pardon, we must also petition for Grace to amend our Lives, or else we affront the Holiness of God<sup>f</sup> while we pretend to crave his Mercy: He that only desires forgiveness to be quit of his present fear is an Hypocrite<sup>g</sup>, and doth not hate or grieve for his Iniquity, but for the Punishment annexed to it,

<sup>d</sup> Non quia merui, sed quia egeo, justitia meritum quarit, misericordia miseriam. Bern.

<sup>e</sup> Misericordia tunc est vera misericordia, si sic facta est, ut justitia per eam non contemnatur. Chrys. Hom. in Matth.

<sup>f</sup> Non est paenitens sed irrisor qui adhuc agit unde paeniteat. S. Bern.

<sup>g</sup> Improbus quoad meritum omnia est promissurus, simulatq; timere desierit simul est futurus sui: Cicero 2. Phil.

it, and when that fear ceaseth will be as bad as ever: But I hope we have truly felt the weight of sin, and duly apprehended the misery of having God to be our Enemy; and if so, we shall be as desirous to be kept from future sins, as we are to be delivered from our past Offences: We have seen how base, how foolish, and how desperate a thing it is to displease the Lord; let us now therefore beg it as a mighty favour, that we may hereafter *please him*, by an Obedience that may last for *ever*, and may extend to all parts of our Duty, so that we may be wholly changed into new Persons, and live in *newness* of Life, *Rom. 6. 4.* Proclus tells us of one Eurynous, who died and was buried at Nicopolis; yet some days after was taken up alive, and afterwards did lead a much more holy Life than he had done before.<sup>h</sup> Even so should we, who are dead in Law, and by the Sentence of our own Conscience, being now raised up again by the Mercies of God, and the Merits of *Jesus*, walk after a new manner, in all religious and holy Conversation; so should our Deliverance be for the *Glory of his Holy Name* through Christ Jesus; for whatsoever Lusts we shall conquer, or whatsoever good we shall perform, the Praise must wholly redound to him, who did revive and restore us: And surely we shall find it a most happy change, from the slavery of Sin, the bondage of Satan, and the fear of Hell, to be acquainted with the Pleasures of Holiness, the Peace of a good Conscience, and the Love of God; wherefore though this be the last, let it not be thought the least of these Petitions, but let us beg it with such Devotion, as may attest our sincerity in all the other parts of this Confession, so will our Heavenly Father grant them all to us through Jesus Christ our Lord, *Amen.*

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<sup>h</sup> — *ὁ ἐπιδύναμις διὰ τὴν αἰσθησιν καὶ τὴν ἀναβίωσιν ἢ πρὸς τὴν*  
Procli. Com. in Plat. Rep.

*The Paraphrase of the Confession.*

§. 9. O [Almighty God] we thy poor sinful Creatures, full of anguish and confusion for our Offences against thy Majesty, do make bold to come unto thee, because thou art the [Father of our Lord Jesus Christ] and for his sake inclinable to shew us mercy: Thou art the [Maker of] us, and [all things] and thou hatest nothing which thou hast made, but hast pity on all the works of thy hands, so that we are encouraged to make our Supplication unto thee, O thou [Judge of all Men] for it is in thy power for ever to acquit or to condemn us.

We tremble and blush to be found Sinners against so Infinite a Power and Goodness; but we must not add Hypocrisie to our disobedience, wherefore [We acknowledge] freely [and bewail] most bitterly [our manifold] Offences of all kinds, from the least of our [Sins] to the greatest of our Crimes [and wickedness.] All and every one of [which we] long and frequently [from time to time] with many provoking aggravations [most grievously have committed:] O Lord, who can tell how oft we have offended \*, [By thought] in vain and evil imaginations, by [word] in false, uncharitable, or blasphemous speeches [and] by [deed] in ungodly, unjust, or intemperate actions? Nor alas, by all and every one of these ways we have daily sinned [against thy Divine Majesty] turning thereby thy loving kindness into displeasure, and [provoking] thee to anger, we have given thee cause [most justly] to let loose [thy wrath and indignation against us] to our utter ruine, if thy Mercy do not help us:

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Our

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\* Here call to mind some of the greatest of thy particular sins in thoughts, words, or actions.



Our guilt is evident, our danger apparent, and our estate is most deplorable; wherefore [**We do**] most passionately, and [**earnestly repent**] us, that ever we did commit them; [**And are heartily sorry**] with all our Souls [**for these our**] so many and so abominable [**misdoings.**] When we look upon the baseness and presumption of these vile offences [**The remembrance of them**] doth pierce our Hearts with shame and sorrow, and [**is**] most [**grievous unto us**] When we behold thy Favour which we have forfeited, and Eternal Damnation which we have deserved thereby, [**the burden of them**] presseth down our Souls, with a load of terror and amazement that [**is intolerable.**]

Yet since thou callest all that are heavy laden, we must not despair of thy pity, but in this great distress we do beseech thee to [**Have mercy upon us**] and since our necessity forceth us to be importunate, we will cry again [**Have mercy upon us**] We know thou art a [**most merciful Father**] though by sin we are unworthy to be called thy Children, yet we hope thy Bowels will yern upon us; We lie prostrate and helpless, begging of thee [**for thy**] dearly beloved [**Son our Lord Jesus Christ his sake**] and by the merits of his Cross and Passion, to [**forgive us**] freely and fully for [**all that is past**] from the beginning of our life until this very moment.

Lord make us instances of thy Mercy [**And grant**] when we have received so excellent and undeserved a favour [**that we may**] be so engaged thereby, as that for [**ever hereafter**] we may beware of falling back into the like sin and misery: Convert us, we beseech thee, as well as pardon us, and enable us most obediently to [**serve and**] most intirely to [**please thee**] by spending the rest of our time [**in newnels of life**] and all Holy Conversation:

Which

Which, through the help of thy Grace, we do here vow and resolve upon; that this mighty change may tend [to the Honour and Glory of thy Name] who hast so wonderfully delivered us: All which we most heartily beg [through Jesus Christ our Lord] to whose intercession for us do thou say [Amen] and it shall be to us according to thy word, *Amen*.

## SECT. IV.

### Of the Absolution.

§. I. **H**E must be wholly a stranger to the Discipline of the Ancient Church, who knows not how great a care was taken that no publick offender might partake of these Mysteries, until by a long Tryal, and a great Humiliation, he had received an Absolution as Publick as his Crime had been; so that it was a mighty and scandalous irregularity in S. Cyprian's time \* that lapsed persons, by the favour of the Confessors and Martyrs, were in some places suffered to Communicate without the solemn Absolution, which yet was rectified afterwards<sup>b</sup>. But this godly Discipline being now every where laid aside, it is so much the more necessary to supply it by this general *Confession* and *Absolution*: Concerning which in general, the Reader may consult what is said before, *Comp. to the Temp. Part. I. Sect. IV.*

§. 1. And as to this particular form it shall suffice

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\* *Nondum penitentiâ actâ, nondum exomologesi factâ, nondum manu eis ab Episcopo & Clero impositâ, Eucharistia eis datur.* Cyp. de laps. <sup>b</sup> *Ubi, mysterii ordo servatur, ut prius per confessionem vulneribus medicina tribuatur, postea alimenta mensæ selectis exuberet.* Ambr. in Luc.

to note that it is in imitation of that ancient form of Blessing, \* *Numb. 6. 24. &c.* being expressed by way of Prayer as there, *The Lord bless thee, &c.* And since it is certain, there is such a Power vested in the Ministers of the Gospel, to support the Spirits of a dejected Penitent, by antedating his Pardon in the Name of God; there can be no fitter opportunity to exercise this Power, than now, when so many poor humbled Sinners are kneeling before God, and begging forgiveness at his Hands. Then it becomes the Priest, in Confidence of his Masters Mercy, to give them his best wishes, and with more than an ordinary Prayer, to signify, as well as ask their Pardon. You have said with *David, We have sinned*, wherefore God hath sent his Minister like another *Nathan*, to assure you, that, *He hath also put away the iniquity of your sin*, 2 Sam. 12. 13. And though *David* might by his Faith in the Promises have found some Comfort, yet neither so sure nor so sweet a consolation as when he receives it from the Mouth of a special Messenger. So likewise if we would chuse to believe rather than dispute, it would be a powerful Cordial to every troubled Spirit, by a particular Officer from the King of Heaven to be thus saluted; and he that cannot value this *Absolution* from the Priest, can no other way receive satisfaction to his doubts and fears, unless he expect to be assured of his Remission by an immediate Revelation, or can be content to stay till the day of Judgment for the Resolution of this great enquiry. Only let us but be careful, that our Repentance be sincere, and then we may with much joy hear the following Absolution, which very briefly we shall now explain.

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\* *Benedictio ista pronuncianda est à sacerdote stante, facie ad populum versâ, manibus elevatis, altâ voce, & in nomine Dei proprio: RR. ap. Fag.*



## The Analysis of the Absolution.

§ 2. The Absolution hath Three Parts:

1. The Original from whom it springs

Almighty God our Heavenly Father,

2. The ground on which it depends,

His promise

1. The motive to it.

2. The matter of it.

3. The conditions annexed to it,

who of his great mercy hath promised

forgiveness of sins, to all them that with hearty repentance, and true Faith turn unto him.

3. The Petitionary Blessing or Absolution it self, for

1. The Averting the Evil of

2. The obtaining of good, both

1. Sin

and

2. Punishment.

1. Present.

2. Future.

Have mercy upon you, pardon and deliver you from all your sins,

Confirm and strengthen you in all goodness,

and bring you to Everlasting Life through Jesus Christ our Lord, Amen.

## A Practical Discourse of the Absolution.

§ 3. Almighty God, our Heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty Repentance, and true Faith turn unto him.] The Spiritual Physician doth here proceed most regularly in the Cure of poor Sinners, that labour under a burden of Guilt and Sorrow; for he first premises such Considerations as may dispose them to believe, that the following Blessing shall be ratified, and the Absolution confirmed by a higher Power. For First, He minds them, that he who is Almighty, and only can forgive, Mark 2. 7. is also their Heavenly Father, and full of Compassion toward them, yea, like as a Father pitieth his own Children, even so is the Lord merciful unto them that fear him, Psal. 103. 13.

But of this before. *Secondly*, he shews that God is not only engaged by his Affections, but by his Truth also to deliver them; for *he hath solemnly promised* (*Isai. 55. 7. Ezek. 18. 30. John 3. 16. &c.*) that he would freely forgive, and fully be reconciled to all such as unfeignedly grieve for their sins, and wholly cast themselves upon his mercy; so that they cannot doubt of a Pardon if they believe him to be faithful that promised <sup>d</sup>. It was indeed only his *great mercy* which moved him to promise this, because he might most righteously have taken the first forfeiture made to his Justice; but now this gracious Promise is made by him that cannot lie, there is a Certainty of the Performance. He knew that as the stroke of his Vengeance was intolerable, so the Expectation thereof was terrible and amazing; wherefore *he promised forgiveness*, on purpose to prevent the despair of such as were willing to amend, that by so great a favour he might engage them to Obedience, and encourage them in all the parts of Duty: Yet because it almost exceeds belief that ever God should receive such grievous Sinners, and they that are most truly humble are most apt to question this, therefore is all this premised, to prepare them, with Faith and Hope to entertain that which follows.

§. 4. *Have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to Everlasting Life, through Jesus Christ our Lord: Amen.* When *Jesus* was to raise up *Lazarus* from the dead, he commanded the Men who stood by to remove the Stone from the Grave, and afterwards to unloose the Grave-Cloths: Even so, though

<sup>d</sup> *Qui credidit promittenti, si leniter promissum repetit, promissum quidem ex misericordia, sed jam ex justitia, persolvendum: Bern. de gr. & lib. arb.*

though he only do give life to Sinners<sup>e</sup>, yet he is pleased to use the Ministry of his Servants in the Dispensation of their Pardon<sup>f</sup>. The Prayer is made by the Priest, but then it is directed to the Divine Majesty: And though, according to the antient manner<sup>g</sup>, it be put into the form of a Request, yet being grounded on the Promise, and agreeable both to the Nature and Design of God, it hath a mighty force, and ascends Heaven *Cum privilegio*: It is like the Father's Blessing, which hath always been believed to convey as well as crave the Benediction; thus Isaac blessed Jacob, Gen. 27. 28, 29. In the Imperative Mood: God give thee, &c. Let the People, &c. Be thou Lord, &c. And thus Jacob blessed Joseph's Sons, Gen. 48. 15, 16. and the Lord accomplished all the particulars. Let it therefore cheer your Hearts, ye contrite ones, to hear this Blessing from your spiritual Father; for behold it contains all that you do need or can desire. Are you miserable? here is *mercy*; are you sinful? here is *pardon*; are you liable to punishment? here is *deliverance*; are you desirous, but unable to do good? here is strength and *confirmation*; are you fearful of Death and Hell? here is Heaven and *Everlasting Life*: And all this asked of God by one that he hath commissioned to make this Prayer; so that your only care is, that your Repentance be such as your Minister believes it to be, and then this Absolution shall certainly be confirmed in the High Court of Heaven, and not one word thereof shall fall to the Ground.

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\* *Absolutio hominis in Dei miseratione, non in hominis potestate est.* Ambr. in Job. l. i. c. 6.      † *Nostrum est onera removere, illius exuere de sepulchro exutos vinculis: Idem de pen. lib. 2. cap. 7.*      ‡ *Misereatur vestri omnipotens Deus, & dimittat vobis omnia peccata vestra:* Missal.



*The Paraphrase of the Absolution.*

§. 5. Let not the multitude of your sins discourage any of you who are truly grieved for them; for I am bound to speak Peace to you in the Name of [Almighty God] against whom you have offended, because he is [our Heavenly Father] infinite in Mercy and Loving-kindness: And you may believe this the more firmly, since it is he [who of his great mercy] and pity to poor Sinners, so freely and frequently [hath promised] to grant [forgiveness of sins] and a gracious Pardon [to all them that with hearty Repentance] for their grievous Offences [and true Faith] in his Mercy and the Merits of *Jesus*, do [turn unto him] to seek Remission, and obtain his Favour: I, his Substitute, believing you to be such, do, according to mine Office, beseech and require this our gracious Lord to [Have mercy upon you] and to pity your Misery, as also to [pardon] the Guilt [and deliver you from] the Punishment temporal, spiritual and eternal, due unto you for [all your sins:] And when he hath acquitted you, and so engaged you to live more holily hereafter; Let him [confirm] you in the Purposes [and strengthen you in] the Performance of [all goodness] and Virtue: So that finally he (for his Mercy) may save your Souls [and bring you] safely through all the dangers of this World [to Everlasting Life.] Let all this be granted and made good unto you every one [through] the Merits and the Intercession of [*Jesus Christ our Lord*] who hath purchased all these Benefits for repentant Sinners. [Amen.] Be it so.

## SECT. V.

## Of the Sentences of Scripture.

§. 1. **W**Hosoever hath been truly sensible of his sins, and deeply humbled for them, will find it no easy matter to believe that God hath yet any favour for him; for although it be most desirable, yet it is a happiness so strange and undeserved, that it is often too big for the hope of a poor Penitent<sup>a</sup>. Wherefore we must now labour by all means to beget in those that come hither a firm Perswasion of God's Mercy; for Faith is as necessary in a Communicant as Repentance, the Antient Church calling those properly *the faithful*<sup>b</sup> who had received the Lord's Supper. The *Germans* allowed none to come unto their Sacrifices, who had lost their Shield<sup>c</sup>; nor do we approve that any should come to this Christian Sacrifice, who wants the Shield of Faith; for how can they repent kindly, whose Hearts are not softened with the hopes of Mercy<sup>d</sup>, or how can they delight in *Jesus*, or give him thanks, who doubt whether they shall receive any benefit by his Death, or no? Fears and misgiving Thoughts, Trembling and Despair must, by all means, be removed, before we feast at this Holy Table: And for this reason our Church hath sub-

<sup>a</sup> *Proprium hoc miseros sequitur vitium,*

*Rebus nunquam credere latis;*

*Redeat felix fortuna licet,*

*Tamen afflictos gaudere piget.* Sen. Thyeste.

<sup>b</sup> *Is igitur vocabatur fidelis non qui baptizatus aut confirmatus est, sed qui de Eucharistia sacris participasset:* Albaspin. obl. lib. 1.

<sup>c</sup> *Tacitus de mor. Germ.* <sup>d</sup> *Nemo enim potest bene agere penitentiam, nisi qui speraverit indulgentiam:* Abrol. de poen. lib. 1.

subjoynd these *Sentences* to the Absolution. Some may be so scrupulous or so fearful as to question the power or the fidelity of the Servant, but who can or dare doubt of the Authority and the Truth of God? Can any deny what he affirms in his own word? or shall any suspect that which he promiseth with his own Mouth? Be the Sinner never so much disconsolate, surely it will revive him to hear the Majesty, against whom he hath sinned, so kindly speaking Peace unto him: Yet these *Sentences* are not to be thought a different kind of comfort from what we had before in the Absolution, for these are *those promises* there mentioned, and are in pursuance of it, and a farther Confirmation to it. There is but one thing in that Act of Grace which the most timorous Persons can doubt of, *viz.* Whether it be certain that Almighty God, hath promised forgiveness to such as they are? Now to satisfy this Enquiry, here are selected *Four* of the most full and proper *Sentences* in all the New Testament, containing in them the very Marrow of the Gospel, so overflowing with sweet and powerful Comforts, that, if duly considered, they will satisfy the most jealous Souls, and cheer the most broken Heart; if believed and embraced, they will utterly banish all the Clouds of Sorrow and Despair. There are (it is true) *Sentences* also in the Roman *Missal*, but those generally taken out of the *Psalms*; for as their form of Absolution hath no mention of the Evangelical Promise of forgiveness, so their *Sentences* are out of the Old Testament, and seem too much

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ε τίς ἐστὶ ἐν ᾧ ἁμαρτίαν σου, καὶ τὰς ἀποδείξεις αὐτῶν παρὰ  
ἀνθρώπων ἀπαλείψῃς τὸν σου; Clem. Al. Strom. 5. f. Deus tu  
conversus latificabis nos. Et plebs tua letabitur in te; Ostende  
nobis, &c. Psal. 85. 6, 7. Sacerdotes tui, &c. Psal. 132. 9.  
Miss. secund. usum Ebor. Adjutorium nostrum in nomine Domi-  
ni, &c. Psal. 121. 2. Benedictum sit nomen Domini. Psal. 113. 2.  
sec. usum Sarum.



to forget the Redeemer, by whom this Pardon is obtained. As for these Sentences before us, they have (nor need) no other method, than that order in which they lie in the New Testament, the words of the Master first, and those of his two principal Apostles following them: only that we may derive seasonable comfort from them, we will briefly discourse upon them severally.

§. 2. *Come unto me all that travel, and are heavy laden, and I will refresh you.* [Matt. 11. 28.] This gracious Invitation is the proof of the first Assertion in the Absolution, *vis.* "That our Lord doth promise forgiveness to all them that with hearty Repentance turn to him. For whereas all Sinners do lie under a heavy burden, yet the impenitent do not perceive it. Only those that discern the baseness, and foresee the punishment of their Iniquity, these *travel*, that is (in the ancient English) labour with great pains, these are heavy laden therewith, and cry out that their sins are a *burden too heavy for them to bear*, Psal. 38. 4. these therefore are they that truly repent, who are oppressed with trouble and sorrow, shame and fear: And *Jesus*, though he be the offended Party, doth most courteously call all such to *come unto him*, that is, to believe that he is able and willing to help them, John 6. 37. Heb. 11. 6. and saith, *he will refresh them* by taking this burden off from them; for he hath born it upon the Cross, Isai. 53. 4, 6. nay, taken it away for ever, by satisfying the Divine Justice to which we were obnoxious; nor doth he require any Merit in us to deserve thus to be eased, or expect any other qualification, than only that we be sensible of our own Sin and Misery, and find our need of his Mercy. *Sweetest Saviour, how excellent is thy Goodness! We cannot doubt* *thy*

thy Power to ease us, because thou hast born the sins of the whole World: We may not question thy willingness, who callest us to thee of thy own accord, nor dare we suspect thy sincerity, who art Truth it self, and always in earnest with poor Sinners. Our guilt made us think to fly from thee, but thy melting Voice hath encouraged us to turn to thee, and laid us prostrate at thy Feet, groaning under the offences we have done against thee; and now, if thou dost pity us, we are safe, if thou art pleased we are eased, if thou dost pardon us, the burden is gone: And if thou wilt take away this intolerable load, we shall then venture to come nearer, even to thy Holy Table, there to receive still more refreshment from thy Mercy. [These are thy words O Christ, for thou hast spoken them, and they are mine, because thou hast spoken them for my Salvation.-- O sweet and amiable words in the Ears of a poor Sinner, by which thou inviteest an indigent starved wretch, to partake of thy Holy Body. But who am I, O Lord, that I should dare to come?---- The Angels and Archangels reverence thee, thy Saints and Holy Ones fear before thee, and yet thou sayest unto me, Come, &c. — unless thou hadst said it, who could have believed it to be true? unless thou hadst commanded it, who durst have attempted this approach?] T. à Kempis de imitat. Chris. lib. 4. cap. 1.

### The Paraphrase.

O ye of contrite hearts [Hear] with joy and wonder [what comfortable words] he whose Love you so much long for, even [our Saviour Christ] himself [saith to all] such as you [that truly] grieving for your sins, do [turn to him] to find mercy.

Lo, he pities you, and most affectionately calls upon you, saying [Come unto me] with a perswasion that I am able and desirous to help you. O [all ye that travel]

travel] with much grief and pain for your sins, [and are heavy laden] with the apprehensions of my anger against you for them; be not discouraged, for I will bear this burden my self [and I will] by my sufferings make your peace with my Father, and so [refresh you] according to your hearts desire.

§. 3. *So God loved the World that he gave his only begotten Son, to the end that all that believe in him, should not perish but have everlasting Life. S. John 3. 16.* The second Assertion in the Absolution is confirmed by this Sentence, viz. *That Almighty God will forgive all, that with true Faith turn unto him*: If he were willing to grant pardon on easier terms, yet a man void of Faith could not receive it. It was an absurd practice in some places of old, to give the Sacrament to the Dead, who had been surprized by mortal sickness, and prevented to receive it living; but an ancient Council condemned this ||, because the Dead could not (as Christ commands) *Take and eat it*: And for the same reason a Man without Faith cannot receive Absolution, because he is dead †, void of all Spiritual Life, and power to apprehend the benefit thereof. Therefore if our Sins and Sorrows have wrapt us in such Mists that we can scarce discern the light of Gods countenance; let us thoroughly meditate of this one Sentence, and the glories of it will dispel them all. For here it doth appear, that he first loved us, and gave the noblest testimony of the biggest affection to us; for he gave not a Creature, nor a Servant, a Prophet, nor an Angel for us, but he gave up his Son, his only Son,

|| *Placuit ut corporibus defunctorum Eucharistia non detur, dictum est enim à Domino, Accipite, &c. Conc. 3. Carthag. Can. 6.*

† *Unde mors in anima? quia non est fides; unde mors in corpore? quia non est anima: ergo anima tua anima fides est. Aug. in Johan.*



*Son*, to a cruel Death, for the *World*, his Enemies, and liable to his Justice, and all this *for no other end*, but that we, and the rest of this miserable *World*, might be freed from the Damnation which we had deserved, and be advanced to that glory which we could never have expected. And do we still question his willingness to save us? Did he give such a price to purchase our Salvation when we were Enemies, and shall we think he will cast us into those Flames out of which we were so dearly rescued, now when we beg his mercy? Did he send his Son on purpose to preserve us, and will he lose his end in so glorious a work? Away, ye misgiving thoughts, dishonour not the incomparable goodness of God, hath he not given more when he gave his own Son for all, than to grant Life to a few for his sake? Oh do not question that Love which is sealed with such an Evidence, but believe, admire, embrace it, and be thankful.

*The Paraphrase.*

Dost thou fear, O my Soul, that God will not have mercy on thee? Behold he that best knew his Father's mind affirms that [*So*] wonderfully [*God loved*] his miserable Enemies, even all the Sinners in [*the World*, *that he*] when none else could help them, freely [*gave*] up, not some of his noblest Servants, but [*his only begotten*] and intirely beloved [*Son*] to die for them: And this he did [*to the end, that*] we and such-like poor Sinners, even [*all that believe*] this Jesus is able and willing to save them, and so trust [*in him*] might be delivered from the wrath to come; for all this was done on purpose that we [*should not perish*] in endless Torments, [*but have everlasting Life*] in his Heavenly Kingdom. Doubt not then but this design shall be accomplished in thy Salvation.

§. 4. *This is a true saying, and worthy of all Men to be received, that Jesus Christ came into the World to save Sinners. 1 Tim. 1. 15.* Although there needs nothing to confirm what *Jesus* saith, yet since he himself was pleased to take his Apostles for his Witnesses, we have here brought in two of the principal of them to avouch this excellent truth, viz. *That there is mercy for Penitent Sinners*: And *First*, the certainty thereof is averred by *S. Paul*, who had found the experience of it, and was himself so great an instance thereof, that he thinks *vers. 16.* no Sinner will ever despair, that can but consider how great an offender he was, and yet that he found mercy; whereupon he doth with great confidence assert this, as a tried and infallible Maxim, and because all Men have sinned, he propounds it as a Truth which every Man is concerned to receive as unquestionably, and believe as firmly, as the *Cabala*<sup>1</sup> was amongst the Scholars of Jewish Rabbins: And he urged this the more vigorously because we are so apt to object, What, such as we? Shall we ever partake of such a Happiness? Yes, such as you, for our Lord *Jesus* had no other Errand into this World, no other design in putting on our nature, no other end in dying, than to save Sinners. He came not to call the Righteous, *Matth. 9. 13.* but to seek and save those which were lost, *Chap. 18. 11.* and he assures us, there is more joy in Heaven at the difficult and unexpected Salvation of a Sinner, than at the more likely and more looked for glorification of many Righteous, *Luk. 15. 7.* But you say, you are grievous Sinners: Are not all the World so? If there had been no Sinners, there had needed no Saviour: If Sinners cannot be saved, no Man did ever enter Heaven: If Sin be unpardonable, *Jesus* hath died

<sup>1</sup> *Cabala* fig. receptam doctrinam: qui docet enim, apud *Judeos* tradere dicitur, qui discit recipere: Vid. *Ham. Annot. in 1. Tim. 1. & Drus. præterit. l. 8.*

died in vain: Do not argue against your own felicity, but be assured, if you relent of your Offences, tho' you be a Sinner, you may go with comfort to him, for you are the proper object for his Power and Mercy.

*The Paraphrase.*

If any say they cannot hope, because they have been so great Sinners, let them [**Hear also what**] one that had been once a great Offender, even [**St. Paul saith,**] I have found (saith he) that [**This is a true saying**] I do affirm it to be infallible. [**and worthy of all men**] especially Sinners [**to be received**] and firmly believed, [**That Jesus Christ**] the Eternal Son of God, left his Glory, and [**came into the World**] for no other end, but only [**to save**] such wretched [**Sinners**] as I was, so that if they believe this, and come in to him, they shall be delivered, even as I also have been.

§. 5. **If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins, 1 Jo. 2. 1.]** Finally, That no shadow of a jealousy may remain, if any disconsolate Penitent shall yet ask, how can these things be, *John 3. 9.* the beloved Disciple doth here shew by what means our Pardon is effected; We have sinned indeed against a glorious Majesty who dwells in Heaven, whither we cannot come ourselves, but we have a Friend there, a *Mediator* to make our Peace, an *Advocate* \* to plead our Cause, who appears in our stead, and intercedes for our Pardon in the High Court of Heaven. If God had designed to let us perish, he would have endured

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\* Παράκλητος, est ap. Targum, Job 10. 20. & exponitur esse Oratorem bonum pro homine facundè dicentem. Lib. Musar. Advocatum bonum qui causam alicujus agit coram Rege: à Mose Egypt. notante Drusio.



dured none to speak for us, much less would he have appointed us such an *Advocate*, who hath been acquainted with our Infirmities, to encourage us, and is his well-beloved Son, to engage him, an Advocate peculiarly stiled the *Righteous*, as being wholly innocent and without Exception; for one Sinner cannot effectually intercede for another, with him that heareth not Sinners: But above all, he hath paid our Debt, and was himself that Sin-offering which made his Father so propitious and apt to be reconciled; wherefore he, with great Authority, urgeth the Merits of his own Blood, by which God may save his Justice and yet forgive us: And is it possible he should be rejected? I know we did very evil to offend, nor must we take Encouragement from hence to sin more easily. Only now, that we have been deceived, and are exceedingly grieved for it, we are hereby encouraged to repent, and not to sit down under a sad Despair; for how can we perish, that have such an Advocate and such a Propitiation.

*The Paraphrase.*

For the greater Confirmation of your Faith [**Hear also**] and believe [**what St. John saith**], viz. Although we ought not at all to sin, yet [**If any Man**] be betrayed, so that he do [**sin,**] he is not left to perish, nor must he despair of being forgiven, for [**we**] Sinners, who cannot approach to God ourselves [**have an Advocate**] in Heaven to plead our Cause, whose Interest is most prevalent [**with the Father.**] For he is his only Son [**Jesus Christ**]

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<sup>a</sup> Absit ut aliquis ita interpretetur, quasi eo sibi etiam nunc pateat ad delinquendum, quia patet ad pœnitendum, & redundantium clementia cœlestis faciat libidinem humanæ temeritatis. Text. de poen. c. 7.

**C**hrist] and our loving Saviour [the Righteous] one, who never did offend. [And] besides [he is] the Sacrifice, and [the Propitiation] whereby the Divine Justice was satisfied [for our Sins] and so may intercede most effectually by the Merits of his own most precious Blood.



## SECT. VI.

### *Of the Prefaces and the Trisagium.*

§. I. **A**fter we have exercised our Charity, Repentance and Faith: The next Part of the Office is *Eucharist* and *Thanksgiving*, which is so considerable a Part of our present Duty, that it hath given Name to the whole, and caused it to be called the *Sacrifice of Praise*. And that we may celebrate the Mystery with the greater Joy, and offer up our Thanks with more Devotion, let us consider, *First*, The Nature of this Ordinance, which is a Festival of Joy. The Feasts of the World are made for *Laughter* and looser Jollities, *Eccles.* 10. 19. but this is made for spiritual Rejoycing. *Cicero* reproves it as a great Incongruity in *Atticus*, to come in a black Vestment, to the Entertainment of his Friend *C. Arcius*, and asks him, who ever came to a Festival Supper in Mourning? *Thou shalt rejoyce in thy Feast*, saith God, *Deut.* 16. 14. When *Aaron* was in Trouble for the Loss of his Sons, he durst not eat of the Type of this Sacrament, lest he should displease God by eating in his Grief<sup>a</sup>. It is true,  
Sorrow

<sup>a</sup> *Levit.* 10. 19, *Vulg.* *Quomodo potui comedere eam, aut placere domino in ceremoniis, mente lugubri?* Chal. Par. *Quia occurrit mihi angustia: Agnoscit quod cum letitia debet edere sacrificium; potius itaque elegit omittere, quam cum mœrore perficere.* Munster in hoc.

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Sorrow is a good Preparative before, but if it stays upon the Spirit now, it is unseasonable; and indispo-  
seth us for a material Part of this Duty. To this we may add, *Secondly*, The Practice of the ancient Church, for even in the Apostles Days they did eat *this Meat with Gladness*, Acts 2. 46. and it was always accompanied with Psalms, and Hymns, and Spiritual Songs, the Praises of God being, as S. Ambrose<sup>b</sup> Notes, a great Part of this Office. And an excellent Author hath proved, that for this Reason, the Primitive Christians did forbear to communicate in the Days of Fasting and Humiliation, as being incongruous to the Joy which ought here to be express'd<sup>c</sup>. And for this Cause they were forbid to shew any Signs of Sorrow after the Communion was over. And farther, to move us, let us, *Thirdly*, Look back to the new Assurances of our Pardon, and the late Confirmation to our Faith and Hope, which we have now received; and as the poor Woman, bound by Satan, as soon as ever Jesus had unloosed her, did glorify God, Luke 13. 12. so should we, when we are loosed from the Bonds of our Sins. If ever we duly felt the Weight of them, or apprehend the Mercy of our Deliverance, we are doubtless full of Gratitude, and shall gladly embrace this Occasion, to let our Mouths tell the Joy and the Pleasure which we feel within, upon so admirable a Mercy. *Lastly*, Let us also look forward, and consider that we are just going to eat of these celestial Dainties, and so must not with a greedy Impudence fall to them, till we have first worshipped and praised him

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<sup>b</sup> *Reliqua omnia quae dicuntur, laudem Deo deferunt.* Ambr. de Sacr. lib. 4. cap. 4. <sup>c</sup> *Sacrificare Deo festiva celebritatis est, — at quo pacto mærori ac lacrymis indulgere, idemque simul exultari letitiâ, ac triumphari gaudio queat?* Albaspin. ex Zonar. & Balsam. Vide lib. 1. Obs. 12. & 14.



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that did invite us<sup>d</sup>; for Christ himself blessed God before he eat. Now if this hath perswaded us that it is our Duty to praise the Lord just now, this incomparable Form will contribute very much to the elevating of our Devotion; for it is a pure and genuine Piece of Primitive Piety, so anciently and so universally received in both the Eastern and Western Church (differing in other Things) that we may justly deem it to have been of Apostolical Institution. There is no ancient Liturgy which hath not almost the very same Words: *Let us lift up our Minds and Hearts*, &c. say the Liturgies ascribed to St. James, St. Basil, and St. Chrysostom; *lift up your Hearts*, &c. *verbatim* in the Apostolical Constitutions, *Lib. 8.* which are ascribed to St. Clement; St. Cyprian also particularly expounds this Preface, *Anno Christi 250*, as will appear presently. St. Chrysostom divides the publick Office into three Parts, Prayers, Supplications, and Prefaces<sup>e</sup>, and when private Spirits attempted to make new Prefaces of their own, these were forbidden to be altered, and the Innovators censured by a Council<sup>f</sup>. Not to mention how St. Ambrose proves the Divinity of the Holy Ghost from the following Hymn<sup>g</sup>. But to shew that they deserve Admiration, as well for their intrinsick Excellencies as their Antiquity, we proceed to unfold the Particulars.

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<sup>d</sup> *Non debet quis quasi famelicus à cibo incipere, sed antè à laudibus Dei.* Ambros. de Sacram. lib. 6. cap. 5.

<sup>e</sup> *Ἐν τῇ Ἐκκλησίᾳ εἰσὼν, ἐν τῇ εὐχαρίᾳ, ἐν τῇ λιτανείᾳ, προσευχαίᾳ, καὶ ᾠδῇ, καὶ ᾠδῇ, καὶ ᾠδῇ.* Hom. 3. in 3. ad Coloss.

<sup>f</sup> Concil. Milevitan. Canon. 12.

<sup>g</sup> Ambros. de Spirit. Sanct. lib. 3. cap. 18.

*The Analysis of the Prefaces and Trisagium.*

<p>§. 2. This Act of Praise hath four distinct Parts.</p>	1. The Responses, in which a general Act of	1. Preparation is	{ Propounded, and Accepted.	{ Lift up your Hearts, We lift them up unto the Lord :
		2. Thanksgiving is	{ Offered, Embraced.	{ Let us give Thanks unto our Lord God, It is meet and right so to do :
	2. The general Preface, and Reason of this Duty, shewing,	1. Why we do it, ———		{ It is very meet, right, and our bounden Duty
		2. When, ———		{ that we should at all Times,
		3. Where, ———		{ and in all Places,
		4. To whom, ———		{ give Thanks unto thee, O Lord, holy Father, Almighty, Everlasting God :
		1. The Company with whom we join ———		{ Therefore with Angels and Archangels, and with all the Company of Heaven, we laud and magnify thy glorious Name evermore, praising thee,
	3. The Exercise of this Duty, containing	2. The Act which we perform ———		{ and saying, Holy, Holy, Holy,
		3. The Manner of performing it by	1. Confessing God in his Holiness, Power, Glory,	{ Lord God of Hosts, Heaven and Earth are full of thy Glory
			2. Giving Praise unto him,	{ Glory be to thee, O Ld. most High. Amen.
	4. Particular Prefaces and Reasons why we must praise God, especially on,	1. The Feast of the Nativity,	}	1. Christ's Incarnation.
		2. The Feast of Easter,		2. His Resurrection.
		3. Holy Thursday,		3. His Ascension.
		4. The Feast of Whitsunday,		4. The Gift of the Holy Ghost.
		5. Trinity Sunday,		5. Revelat. of the Myst. of the Trin.

*A Practical Discourse on the Prefaces, &c.*

§. 3. Priest. **Lift up your hearts:** Answ. **We lift them up unto the Lord.**] Having searched and tryed our Ways by Repentance, and by Faith turned again to the Lord, we are next by the Method of the Holy Ghost advised to *Lift up our Hearts*, Lament. 3. 40, 41. They were oppressed with a Load of Guilt and Fear before, but as soon as that Burden is removed, there is all possible Reason to lift them to praise our most gracious Deliverer, such was *David's* Practice, *Psal.* 25. 1. such is the Precept of the great Apostle, *Colos.* 3. 1. and from these Divine Fountains this pious Form of *Exhortation* was derived into all the ancient Liturgies: It is capable of a twofold Sense, yet both do rarely agree to this Place, and to this Ordinance. *First*, As it requires a strict and entire Attendance upon the Duty in hand: Thus St. *Cyprian* expounds this Preface<sup>h</sup>, and St. *Chrysostom*<sup>i</sup>, and St. *Augustine*<sup>k</sup> in like Manner, viz. That dismissing all worldly Thoughts, we should wholly fix our Minds upon the Mysteries, and by Faith and Contemplation, look into the Abyss of the Divine Mercy, till we be even ravished and swallowed up with Wonder, and have forgotten all other Things. The very Heathens, in all their holy Rites, (saith

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<sup>h</sup> Ideo & sacerdos ante orationem prefatione premiffa, parat fratrum mentes dicendo Sursum corda, ut dum Resp. plebs Habemus ad Dominum, admoneatur nihil aliud se quam Dominum debere cogitare. Cypr. de Orat. Dom.

<sup>i</sup> Hom. de encœniis.

<sup>k</sup> Aug. de vera rel. cap. 3.



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*Plutarch* 1) had a Cryer, who, with a loud Voice proclaim'd these Words, *Hoc Age.* By whom they were warned to mind nothing but the Mystery, and that neither Idleness nor Business might interrupt them: And is not this much more necessary in this Celestial Feast? Where there are so many of the best Objects in the World as will take up our whole Man, and employ all our Power, if we do attend them. Secondly, As it more directly respects the Duty of Praise, which immediately follows after; and thus it admonisheth us to lift up our Hearts, to contemplate the Infinite Majesty and Greatness, the admirable Mercy and Goodness of him whom we are to praise, that when our Souls are transported with the Divine Glories, no base or mean Thoughts may dare to approach or disturb the holy Pleasure; we are to praise God in the highest <sup>m</sup>, to sing the Song of Angels. Let us therefore elevate our Thoughts, to consider how that glorious Choir doth sing this Hymn, that we may do it, with a Fervency and Pleasure almost unison to them, and rejoyce as if we were among them, we are now going to do the Work of Angels, and so must be above the World.

*Ans.* Now the Church hath taught all her Children readily to obey this pious Exhortation, and to answer, *We lift,* &c. as *Psal.* 27. 9. For the People being now purified by Faith, are admitted also to bear their Part, which they must do, not by a bare repeating of the Words, but an

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1" Οταν δ—ιε εἰς πρετίαι τι τὸ θεῶν ὁ κη υἱ πρεσει με-  
γαλη φωνῇ βοῶν. ΩΚ "ΑΓΕ. σημαίνει ὅ ἡ φωνὴ τὸ πρετίε,  
πρεσεχειν κελύστα τοῖς ιεροῖς, ἢ μὲν ἐργον ἐμβαλεῖν μετὰ  
μὲν γρη'αν ἀσχολίας. *Plutar. Coriolan. Ea vox horiatabatur ut  
qui sacra adirent, reverences & attentè id facerent. Lil. Girald.*

<sup>m</sup> *Laudate eum in Excelsis] sed cum cogitamus quomodo illic lau-  
detur, cor ibi habeamus, & non sine causa audimus, Sursum corda.*  
*August. in Psal.* 148.

actual performing of the Duty; for it is not only a Promise, *We will, &c.* but a Declaration of what we are now doing. *Take heed, saith St. Chrysostome, Ye that in the Time of the dreadful Mysteries are thinking or talking of Vanity. O Man! What dost thou? Hast thou not promised the Priest, who said, Lift up your Mind and Heart, and thou didst reply, We lift them up,* <sup>n</sup> &c. The Heart of holy Men is daily directed to Heaven, and therefore when the Priest admonisheth them to lift it up thither, they may safely answer, *We lift,* &c. <sup>o</sup> for where our Treasure is, there will our Heart be also. And he that requires <sup>p</sup> this Duty of us, will enable us to perform it. O happy Agreement! when Priest and People are raised up above this sublunary World, and ascended into the holy Mount, to converse with *Jesus*, with whom it is good to dwell for ever.

§. 4. Priest. **Let us give Thanks unto our Lord God.** Answ. **It is meet and right so to do.]** When the Soul is thus lifted up, and enlarged by Contemplating the Glories of God, it is then in right Frame to celebrate his Praise, wherefore the Priest improves the Opportunity, and invites us, while we are thus disposed, to *give Thanks, &c.* Thus the Precentor of the Jewish Choir was wont to call upon the rest to joyn with him in the divine Praises, as appears by several of the Psalms: *Psal. 34. 3. and 81. 1. and 95. 1. and 96. 1.* And, it may be, from thence this excellent Exhortation was taken at first, which hath been retained ever since *Verbatim*, both in the Churches of the East and West,

<sup>n</sup> Chrysost. Homil. de encœniis.

<sup>o</sup> *Corda fidelium cœlum sunt, quia in cœlum quotidie diriguntur, dicente Sacerdote Sursum corda, securè respondente, Habemus ad Dominum.* Aug. de temp. Ser. 44. <sup>p</sup> Id. de ver. Relig. cap. 16.

West, as appears both from the Liturgies<sup>q</sup>, and the Observations of the Ancients upon these Words. The Priest saith, *Let us give Thanks unto the Lord: And surely* (saith S. Cyril<sup>r</sup>) *We ought to give Thanks unto him, who hath admitted us, that are so unworthy, unto such mighty Favours, that, being Enemies, he hath reconciled us, and honoured us with the Spirit of Adoption: And then you answer, It is meet and right; for when we give Thanks to God, we verily do a Work that is just and due. But when he granted so great a Benefit, and gave us such good Things, it was not an Act of his Justice, but infinitely more than of right belonged to us: Thus he (S. Augustine) applies it somewhat otherwise, but very well, in this Manner. In the Sacrament of the Faithful it is said that we should lift up our Hearts, which is done by the Gift of God; for which Gift we are admonished by the Priest to give Thanks to the Lord our God, and the People answer, It is just and right so to do<sup>r</sup>. And elsewhere<sup>t</sup>, We do not attribute unto our selves the Glory of this great Good, (viz.) the lifting up of our Hearts: But we give Thanks unto the Lord God, as we are presently warned, because it is just and right so to do. Let us therefore give Thanks now for that which is past, the gracious Promise of Absolution: Let us praise him for that which is present, the Grace that elevates our Hearts; and bless him for that which is at hand, the Banquet of his Sons most precious Body and Blood: For nothing is more agreeable to this Office, more fit for us to give, nor more due for him to receive: And if you do from your Heart confess that the Lord deserves all Honour and Glory, the Priest may*  
rejoyce

<sup>q</sup> Εὐχαριστία πρὸς κυρίω: Ἄξιον ἐὶ δικάσιον. Liturg. Basilii, & ap. Cyril. Hierosol. *Ad hac inter sacra mysteria ac gratiarum actiones convertitur.* Cyp. de coen. *In ipso virissimo & singulari sacrificio gratias agere admonemur.* Aug. de spir. & lit. 11.

<sup>r</sup> Cyril Hierosol. catech. mystag. 5. <sup>t</sup> Aug de bon. perseverat. lib. 2. <sup>u</sup> Idem de bon. Viduit. cap. 16.



rejoyce in the Success of his Exhortation ; for that very Acknowledgment is it self an Act of Praise, in which both Priest and People are now agreed to join with all possible Devotion.

§. 5. *It is very meet, right, and our bounden Duty, that we should at all Times, and in all Places, give Thanks unto thee, O Lord, holy Father, Almighty and Everlasting God.*] These are till the Words of pious Antiquity, the Dependance whereof we learn from St. Chrysostom ; for the Priest (saith he <sup>v</sup>) *having received their Suffrage, doth gather their Confessions together, and then begin the Sacrifice of Praise.* Most joyful it is to the holy Man to hear such an Acknowledgment from the Congregation ; and that he may promote it as much as possible, he doth confirm the Truth of so pious an Assertion with many Words, much of the same Signification, saith Florus \*. Or (as others <sup>x</sup>) in general it is *very meet*, that is, most fit and reasonable to praise God. And as to him who is the Object of it, *it is Just and Right*, because he deserves it ; as to ourselves who are the Offerers thereof, it is *our bounden Duty*, because we are so infinitely indebted to him : If it were possible, we should rejoyce in him evermore, *1 Thess. 5. 16.* and *bless him in all Places*, in private as well as Publick ; for he bestows Mercy on us *at all Times, and in all Places* ; Night and Day, at Home and Abroad, in Retirement and Company, in Sicknes and Health ; we are indebted to him for our Creation and Preservation, for our Bodies and our Souls, for our

<sup>v</sup> Οὐδὲ γὰρ ἐκείνῳ ἀχαιεῖν μόνος, ἀλλὰ καὶ ὁ λαὸς ἀπ᾽ αὐτοῦ παρτίσιν αὐτῶν λαβὼν φωνῇ εἰς τὴν σωτηριεμφάνειαν, ὅτι ἀξίος καὶ δικαίος τῆς τοῦ γίνεσθαι, τότε ἀρχαίου τῆς εὐχαριστίας. Chrys. Hom. 18. in 2. ad Cor. <sup>x</sup> Repetitio sermonis est confirmatio Veritatis. Flor. Magister. <sup>y</sup> Dignum est quantum ad Dominum, quia ipse Dominus Deus noster ; justum est quantum ad nos, quia nos sumus et populus ejus. Innocent. Myst. miss. lib. 2.

our Redemption, for the Means of Grace, and the Hopes of Glory, so that we ought to give him Thanks every Moment. But at this great Solemnity, we must unite all our Powers, and as the Christians were wont of old, bless him here for all together. If the most ordinary single Mercy challenges an Act of Praise, how should we raise our Gratitude to the highest Pitch now, when we survey them all at once?

§. 6. **Therefore with Angels and Archangels, and all the Company of Heaven, we laud and magnifie thy Glorious Name.**] That the Angels were present at the Performance of Divine Mysteries, hath been the Opinion of both Heathens and Christians<sup>x</sup>; but that they are especially present at the Lord's Supper, is generally received. *Flesh and Blood* (saith St. Chrysost. <sup>y</sup>) *is here made a Part of the Angelick Choir*: And again, <sup>z</sup> *Consider, O Man, near whom thou standest in these terrible Mysteries, with whom thou art about to worship God, with Cherubims and Seraphims, and all the Heavenly Powers.* And surely it will mightily exalt our Affections, and stir us up to the most vigorous Devotion, to consider with whom we are to bear a Part, not only with the Priest, but with Angels, and with Archangels, and all the Company of Heaven<sup>a</sup>: ) For Jesus by his Death, hath united Heaven and Earth, and designed all his redeemed Ones, to sing *Hallelujah*: with the blessed Spirits above for ever. Wherefore it is fit that in this  
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<sup>x</sup> Δαίμονας ἐπισκόπους θεῶν ἱερῶν, ὃ μυστηρίον ὁργιασθῆς ἐστὶν, dicit. Plutar. lib. de Orac. Angelo orationis adhuc adstante. Tertul. de Orat. <sup>y</sup> Chrys. in Mar. hom. 10.

<sup>z</sup> Idem homil. de non contemn. Eccles.

<sup>a</sup> Καὶ τὶ θαυμάσιον εἴ περ μετὰ ἱερῶς ὁ λαὸς φθέρηται. ὅταν καὶ μετ' αὐτῶν τῶν γεραβίν, καὶ τῶν ἀνω θαυμάσιων κοινῇ τὸς ἱεῖς καί τας ὕμνας ἀναπέμψῃ; Chrys. hom. 18. lib. 2. ad Cor.

Commemoration of his Passion, we should begin to unite our Voices with them, with whom we hope to praise God to all Eternity. Only as we sing with them, let us sing like them, and not spoil their blessed Harmony, by mingling flat and discordant Notes. O! with what Delight and Pleasure, Sincerity and Joy, do they sing this Hymn, while they are ravished with the Prospect of the Divine Perfections! Could we but see their Felicity, and hear their Musick, it would transport us above ourselves, and make us forget and despise all other Pleasures to joyn with them. It may be we fear that we cannot sing in so high a Note, yet if we do it with like Sincerity, our lower Key may grace the Harmony, and compleat the Concord. Behold those blessed Spirits, who had no Need of any Saviour, and who never did offend, do praise God with incessant Voices for his Mercy and Love to us, and seem to invite us, saying, O ye Sons of Men, *praise the Lord with us*, and let us *magnifie his Name* together. How then can we be silent? especially when our glorified Brethren, Prophets and Apostles, Saints and Martyrs, do also bear a Part in this admirable Hymn. How justly do we stile the Object of these Praises a *Glorious Name*, since all the World resounds its Praise? To it Cherubim and Seraphim, Angels and Archangels, continually do cry, *Holy, Holy, Holy*, and all the Saints in Heaven and Earth do joyn to set forth the Glory thereof.

§. 7. *Evermore praising thee, and saying, Holy, Holy, Holy, Lord God of Hosts, Heaven and Earth are full of thy Glory: Glory be to thee, O Lord most high.*] This primitive and triumphant Hymn, was first taught unto the Prophet *Isaiab*, *ch. 6. 3.* when he was admitted to hear it sung in the Quire of Heaven. But as *Procopius* well observes, the Triple Holy could not fit the



Part I. *The Prefaces and Trisagium.* 237

the Jewish Synagogue, and so was designed at first for the Christian Church, which confesseth the Holy Trinity: Wherefore it was again revealed to St. *John*, *Rev.* 4. 8. and afterwards constantly used by all Churches in the Celebration of these Mysteries; for it is found in all the Liturgies of St. *James*, St. *Mark*, St. *Basil*, and fully in St. *Chrysostom's*, thus: *Before thee stand thousands of Archangels, and many thousands of Angels, Cherubims, and Seraphims*—*singing the triumphant Hymn, chanting forth, crying and saying, Holy, Holy, Holy, Lord God, &c.* And the like appears in the Apostolick Constitutions, *lib.* 8. *cap.* 16. So that though some affirm that *Sixtus* the eighth Bishop of *Rome*, brought it first in use with the *Latine Church*, about 130 Years after Christ; yet *Nicephorus* doubts not to say, it was derived from an Apostolical Tradition, *Hist. lib.* 8. *cap.* 51. The *Grecians* call it the *Trisagium*, because the Word *Holy* is thrice repeated; and of latter Times do express it thus *Holy God, Holy Strong, Holy Immortal* <sup>b</sup>, Have mercy on us. And they have a Tradition, that they were commanded thus to repeat it, by a Child which for some Time was wrapt up into Heaven, in the Time of a great Earthquake, in the Days of *Theodosius Junior*, and *Proclus* the Patriarch, and by so repeating it the City was delivered: However, it is certainly an Act of Praise, wherein we worship and adore the whole Trinity; and *Galatinus* <sup>c</sup> saith, it was anciently read in *Jonathan's Chaldee Paraphrase*, *Holy Father, Holy Son, Holy Spirit*; but as it is, nothing is more plain <sup>d</sup> than that every Person

<sup>b</sup> Ἁγίος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς. *Sixt. Senenf. Bib. Sanct. lib.* 5. *annot.* 58. <sup>c</sup> *Pet. Galatinus lib.* 2. *c.* 1. *de Jesai.* 6. 3. <sup>d</sup> *Non semel dicunt, ne singularitatem credas, non bis dicunt, ne spiritum excludas, non sanctos, ne pluralitatem estimos: sed ter reperunt & idem dicunt, ut etiam in hymno distinctionem Trinitatis, & Divinitatis intelligas Unitatem: Ambr. de spirit. sanct. lib.* 3. *cap.* 18. *ita Epiphan. in Ancorat. & Procop. Gazzus in Jesaiam.*

Person is acknowledged to be Holy, and all to be one Lord God of Hosts, who commands the Armies of Heaven, and all the Creatures of the World, whose Glory fills both Heaven and Earth. Which Way can we look, or what can we think upon, that doth not declare how great, and gracious their Creator and Preserver is? And how can we then refrain from giving Glory also unto the Lord most High? In his Nature he is Holy, in all his Works Glorious; let us praise him therefore with pure Hearts, for he is *thrice Holy*; let us bless him with a mighty Vigour, that as the Angels make the upper, so we may make the lower Region eccho with his Praise. It was long since ordained, that this Hymn should be used every Day, supposing the faithful would never be weary of so sweet and desirable an Imployment<sup>f</sup>. But surely it is most proper for this blessed Sacrament, that, as every Person in the Trinity concurred to our Redemption, so every one may be adored in the Memorial thereof. The Father is Holy, who gave us such a Saviour, the Son is Holy, who effected this Salvation, and the Spirit is Holy, who sanctifies us by the Vertue thereof; and yet these Three are One Lord, to whom we must now with most fervent Gratitude, offer up the Sacrifice of Eucharist and Thanksgiving. O! ye Heavenly Powers, that rejoyce for the Sake of us poor Sinners, we joyn with you, and with joyful Hearts over our Propitiation, do sing *Holy, Holy, Holy, Lord God, &c.* Glory be to thee O Lord most high. *Amen.*

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<sup>f</sup> *Quia tam dulcis & desiderabilis vox, etiam si die noctuq; possit dici, fastidium generare non possit.* Concil. Valens. Can. 6. An. 450.

*An Appendix to the particular Prefaces.*

§. 8. It is long since the daily and weekly Communion have been generally laid aside by the People; for St. *Chrysostom* himself takes Notice, that ordinary Christians in his Time, had appropriated their Communicating to the greater Festivals of the Church; and some affirm, that *Fabian* the Martyr did order those Seasons especially for all the Faithful to receive.<sup>2</sup> And truly a solemn Time of Joy, seems the most proper for the Celebration of this Heavenly Feast: Now hereupon it came to pass, that as the Church was wont at this Holy Table to give Thanks for all Mercies, so they did peculiarly praise God for the Mercy commemorated on that Festival upon which they did Communicate; which doubtless was the Original of these particular Prefaces. In the *Roman Church* there were formerly Nine of them, to which *Urban* addeth the Tenth (concerning the *Virgin Mary*) not till the Year 1095. But our prudent Reformers have retained only Five of the most ancient, which are concerning the principal Acts of Christ; His *Incarnation*, *Resurrection*, *Ascension*, and *sending of the Holy Ghost*; all which we may very properly bless God for, over this Commemoration of his Passion, because they are either the Precedents to his Death, or the Consequents thereof; only that of the *The Holy Trinity* is added, both as it is a Fundamental Article of our Faith, and a great Mystery, and because many Sundays are reckoned by it. Now, for the use of these we must note, that as the greater Feasts of the

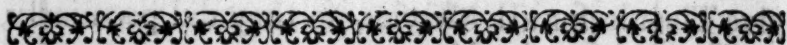
*Jews*

<sup>1</sup> Chrys. Orat. de B. Philogono.

<sup>2</sup> *Sabellicus & Volateranus ad Annum Christi* 236.



*Jews* continued seven or eight Days, so these Prefaces are to be repeated some Days, after the great Day to which they principally belong; both that the Mercy may be better remembred by often Repetition, and also that all the People (who in many Places cannot Communicate in one Day) may joyn in praising God for it: Which being the great End of them, the best Method to promote that, and fit the Receivers with peculiar Praises for these Solemnities, will be to ground a devout Meditation upon every one of these Prefaces, proper for those who do partake of the Mysteries at any of these Times, to use in private on the Morning of these Solemnities.



A Meditation for the COMMUNION  
at CHRISTMAS.

§. 9. **W**elcome thrice blessed Day! The Desire of all Nations, whose distant Glories made the Father of the Faithful to rejoyce, and whose Approaches fill'd the World with Wonder and Expectation: Thou wert ushered in with the Angelick Hymns, and celebrated ever since with Anthems of Praise, because thou didst bring forth Joy, and a Redeemer to Mankind. Happy am I, that I have a Sacrifice of Thanksgiving in my Hand, to express the Delight which my Heart doth feel. This Holy Table is the Altar upon which I offer my Acknowledgments for all Mercies; and oh, how many, how great, are those which this Day brings to my Remembrance! So infinite they cannot be express'd, and yet so excellent they must not be forgotten: This Day hath reconciled Heaven and Earth, and made Contradictions Friends, to find a Way to help us, as if nothing might disagree when Man was at Peace with God. O my Soul, summon all thy Powers to admire and worship; for all is  
Miracle,

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Miracle, and the Height of Wonder; Eternity begins to be, the Maker of all is made himself, an infinite Majesty is shrunk into the Dimensions of a Span: The World is made Flesh, and God becomes Man, yet remains God still. Here is a Mother who knew no Man; a Son that had no Father on Earth; a Child of Adam, untainted with the Contagion that infects all his Posterity; an Infant honoured with a new and glorious Star, adored by Kings, worshipped by Angels, yet born in the Condition of the meanest Fortune. All hail, sweetest Saviour! How lovely is thy Condescension, how honourable thy Abasement? Thou hast more Splendor in the Rags of thy Humility, than all the Grandeurs of this World could give thee: Thou art more a King; because thou wouldst be like a Slave for our Sakes, and conquerest more Hearts by thy stupendous Love, and unparallell'd Self-denial. O! how shall I celebrate this great Solemnity? Wherewithal shall I set forth my Gratitude for this most auspicious Day? I will receive the Cap of Salvation, and with Faith, and Raptures of Delight, feast upon that precious Body and Blood which Jesus did this Day assume for me. It is not enough, dearest Lord, that thou wast born for me, unless thou art also born again in me, and (as it were) become incarnate in my Heart. In thy Birth thou wast made one with us; thou didst put on Flesh, and wert a Partaker of our Humanity. And thou hast appointed this Holy Sacrament; that I might be one with thee be replenished with thy Spirit, and a Partaker of thy Divine Nature. Nor is it any Incongruity, if I remember thy Passion, and praise thee for thy Incarnation at once; for as soon as thou wast born, thou didst begin to die, and the Life which was here begun (compared to that glorious Life which thou didst leave) was itself a very Death; but therefore thou wast born, that thou mightest be capable to suffer that Death for us, which thy Divinity could not feel; and thus thy Nativity was the first Scene of thy Passion, for it introduced thy Death, and that effected

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our

our Salvation, so that I will remember both together: For in both thou hast most admirably humbled thy self to the Depth of Misery; and yet I doubt not but thou wouldst have stooped lower, if it had been either necessary or possible. But there needs no more Testimonies of thy Love: Blessed Jesus! I am already overwhelmed with these, which are so strange and undeserved, so sweet and ravishing, that my Soul could not contain, if it did not vent itself in thy Praises. Therefore with Angels, &c.



A Meditation for the COMMUNION  
at EASTER.

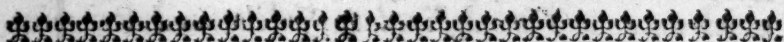
§. 10. **O** My Soul, adorn thy self with the Garments of Gladness, prepare thy most triumphant Hymns to go forth and meet this great returning Conqueror. Thou didst rejoyce when he was pleased to undertake the Combat, and didst celebrate his Entrance into the Lists with Praises; How then will it ravish thee, to behold him come off with such Success and Honour? His Warfare is now accomplished, and he hath passed through the Scorn and Cruelty of Men, the Malice and Rage of Devils, the just, but severe Anger of God, yea, the Shadow of Death, and the Regions of eternal Horror: And after all this, thy Surety is set at Liberty, for he hath paid all thy Debts, and cancelled all those dismal Bonds, by which thou wert forfeited to eternal Ruine: Thy Champion is Victorious; and as the Trophies of his Conquest, he hath the Keys of Death and Hell, and leads them both in Triumph, vanquished and disarmed. Blessed be he that cometh in the Name of the Lord: We receive Thee, dearest Saviour, as born to us a second Time, and this shall be thy Birthday; also the Nativity (though not of our Emperor, yet) of thy Empire, thy Restauration to  
a State



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a State of Immortality. Thy former Birth did shew Thee to be the Son of Man, but this declares Thee to be the Son of God; and now we know that our Redeemer liveth, he that loved us so infinitely as to die for us; doth now ever live to intercede on our Behalf; he that expressed such Kindness to us in his Passion, hath so fully demonstrated his own Power in his Resurrection, that we are sure he is as able as willing to deliver us: Let the Heavens rejoyce, and the Earth be glad, for this is the Day that the Lord hath made; a Day to be had in everlasting Remembrance, a Time destined to Jubilee and Rejoycing: Behold how Nature is raising itself from the Grave of Winter, and seems annually to celebrate the Memory of her Lord's Resurrection in her green and fresh Attire. A Season chosen by God for Festival, three thousand Tears ago, and observed ever since by Jews or Christians, or both, with the greatest Solemnity. See how those blinded Jews rejoyce over their Paschal Lamb (in the midst of all their Calamities) for the Deliverance of their Fathers. But we have a nobler Passover, for a greater Deliverance: Christ our Passover is sacrificed for us; therefore let us keep the Feast, and that upon the precious Body and Blood of the Lamb of God who was slain, but is alive again, and behold he lives for evermore. Wherefore I will go to thy Altar with Joy, and tell out thy Works with Gladness, O most Mighty Saviour, who hast not only died for my Sins, but risen again for my Justification: And indeed, what Comfort could I have found in this Memorial of thy Death, if it had not been for thy Resurrection? This Sacrament would have only remembered thy Sufferings, and renewed my Sorrow, to think that so excellent a Person had perished in the Attempt of my Deliverance; but now it is become a Feast of Joy, because it is an Assurance of thy Resurrection, as well as a Commemoration of thy Passion. And since thou livest, sweetest Jesus, we live also, thy Resurrection raised our Hearts from sad Despair; it gives a New Life to our

Hopes, it makes our Sorrows light, our Labours easie, our Lives chearful, and our Death Advantage, because it hath lost its Sting, and is become the Gate into Immortality. We can charm all our Fears and Troubles with this one Word, The Lord is risen. yea, The Lord is risen indeed: For thou hast washed us in thy own Blood, and made us Kings and Priests to God, to offer up at this thy Altar, never-ceasing Praises. Therefore with Angels, &c.



### A Meditation for the COMMUNION on ASCENSION-DAY.

§ II. **I** See, O merciful Jesus, thou art content for our Sakes, to stay here upon Earth, when Heaven longs for thy Return; thou hast these forty Days denied thy self the full Fruition of thy Glories, to dispel the Sorrow, and confirm the Faith of thy Disciples, and yet at last their Tears and Embraces shew how loth they are to part with thee: But behold the Day of thy Triumph is come, and the Holy Myriads are sent to wait upon thee; the Heavenly Singers that go before, cry, Open your selves ye everlasting Doors, that the King of Glory may come in; to whom the Angels which come out to meet thee, answer in Ecstasies of Amazement, Who is the King of Glory? And all the Chorus that follow after, reply, Even the Lord of Hosts, He is the King of Glory. And thus with Hymns and joyful Acclamations, is Jesus welcomed to his ancient and most glorious Throne. And now, O my Soul, why standest thou gazing into Heaven, he is too high to be discerned, too bright to be seen with mortal Eyes, since Cherubims are dazled at his Splendor. He is gone to his proper Place, and ascended thither, whither thy Desires carry thee, and where ere long thou shalt see him Face to Face. Thou standest like  
Elisha,

Elisha, looking after him, and lamenting thy Master's Departure, but he hath left his Mantle behind him, even the Mysteries of this Holy Sacrament, which to thy Faith is the Flesh which he was clothed withal, and is designed to convey a double Portion of his Spirit unto thee; so that it appears he hath left his Love with us, when his Person was taken from us. Away then with these Sighs and Tears, lament no longer the Absence of thy Lord, for he is in this blessed Feast; he is here in his Comforts and Graces, here in his Merits and his Love; and his Spirit can minister the same Benefits hereby, which his personal Presence would have given thee: Go then with all possible Speed, and taste of his Heavenly Provision, delight in it above all the Sweetnesses in the World, because it contains so many Pledges and Emblems of thy glorious Redeemer's Love: When thou beholdest him that is thy Head, so advanced, make haste to unite thy self nearer to him, by partaking of his Body and Blood, that thou mayest finally reign with him. In the mean time, raise up thy Thoughts above this lower World, declare thy Desire to be with Jesus; send thy Heart before, and protest, if he had not left thee some little Tastes of his Sweetness, in the Repast of this Holy Table by the Way, thou could'st not have endured so long without him: There is nothing which be loves comparable with his Throne in Heaven, unless it be an humble and thankful Heart, into which we are about to receive him; and as the Celestial Quire welcomed him thither, so will we receive him with Joy into our poor Souls: **Therefore with Angels, &c.**



A Meditation for the COMMUNION  
on WHIT-SUNDAY.

§. 12. **I** Will go to thy Altar, O Lord, with a new Sacrifice of Praise, because thou hast given me a fresh Instance of thy Love this Day; thou art slow to punish



punish thy Enemies, but speedy to comfort thy Servants :  
 For no sooner was thy Misery changed into Glory, but we  
 received the greatest Demonstration of thy Affections :  
 No sooner didst thou put on thy Crown in Heaven, but  
 the Earth felt the Bounty of thy Dispensations ; for it  
 was not possible for thee sweetest Jesus ! to let thy Pro-  
 mise remain long unperformed, or the sad Expectations of  
 thy Disciples unsatisfied : Being assembled therefore this  
 Day with one Heart in one Place, they are suddenly sur-  
 prized with Wonder, and inspired with a Heavenly Pow-  
 er, such as they had never felt before ; vigorous as a  
 mighty Wind, chearing as the Morning Light, inflaming  
 their Hearts with Zeal, and filling their Mouths with  
 Anthems indited in the Languages of all the World : O  
 wonderful Change ! their Ignorance is turned into Learn-  
 ing, their Mistakes into Infallibility, their Fear into  
 Courage, their Weakness into Strength, their Sorrow into  
 Joy, and they in a Moment made able to confound the  
 Arts, and conquer the Oppositions of the Heathen World,  
 and manure all the Devices of Satan, to set up the King-  
 dom of the Lord Christ : And shall not we praise thee  
 for these miraculous Dispensations by which the Gospel  
 was made known even to us in these utmost Corners and  
 last of Times ? Yes, holy Jesus, we will also meet with  
 one accord at thy Table, not doubting but thou wouldst  
 give us the same Measures of thy Spirit there, if our  
 Duty or our Necessity did require it. It is enough to us  
 that thou knowest our Needs ; more than will supply them  
 we dare not ask, lest thou wilt not give : Thou hast given  
 us thy self, wherefore we believe thou wilt not deny us thy  
 Spirit, without which we can have no Interest in thee, nor  
 Benefit from thee. We come not, gracious Lord, with  
 the carnal Jews, to devour thy Flesh, but to partake of  
 thy Spirit, which only giveth Life, the Flesh profiteth no-  
 thing : Behold thy Spirit hath converted Millions, let me  
 therefore, together with thy precious Body, receive here  
 such Proportions of thy Holy Spirit, as may suppress my  
 evil

evil Affections, revive my dead Heart, comfort my dejected Mind, and turn my Ignorance into Knowledge, my Knowledge into Practice, and make that Practice so sweet and easy, that this may be a Day of Joy to me also, solemnized in the White Garments of Sanctification and Rejoycing : And finally, Let not this heavenly Inspiration be only expressed in Ecstasies and holy Fervours this Day, but let thy Spirit rest upon me, and dwell in me for ever ; so shall I always have Cause to bless thee for so incomparable a Gift. Methinks I feel already the Force thereof, bearing down my Corruptions, and its bright Beams driving away the Mists of Sin and Error. I find its Flames warming my Heart with Zeal and Charity, and its quickning Power opening my sealed Lips to shew forth thy Praise. **Therefore with Angels, &c.**



A Meditation for the COMMUNION  
on TRINITY-SUNDAY.

§.13. **O** Admirable Mystery to be adored in the profoundest Silence ; by the Contemplation whereof, when I am struck with Amazement, I can learn Humility, and discover my own Ignorance : And I have the Opportunity of exercising a nobler Faith, than if I could comprehend it with my shallow Reasonings and imperfect Demonstrations ; the Trinity in Unity, and the Unity in Trinity, hath been divided by the Heathens, and endeavoured to be perplexed by the Wits of all kinds of Hereticks ; but it sufficeth me, blessed Jesus, that thou hast revealed it, and thy Holy Church (divided in too many other Things) hath universally agreed in this great Truth : And I am the more confirmed in it, because I learn by it to worship with a regular Devotion ; from hence I am

taught to pray to the Father, in the Name of the Son, through the Assistance of the Holy Ghost; and as long as I live will I praise thee, and magnify thee in this manner: I will bless thee particularly at this Holy Feast for so excellent a Revelation, for this Ordinance itself contains many Things above my Understanding, and is all Mystery. The Trinity is the Article, and this Sacrament the Rite, which do distinguish thy true Religion from all the Sects in the World; wherefore by observing this Rite, I do embrace this Faith, and upon the Representation of thy Death I do profess to live in it, and die for it, resolving never to have other Lord: And when I find the Father giving, the Son given, and the Holy Ghost dispensing that Gift unto my Soul in this Sacred Communion, it shall be a greater Confirmation to my Faith in this Divine Mystery, than can be acquired from the most curious Search into it: However I am resolved my Reason shall veil to thy Word, and I will be content to stay for a full Apprehension of this sublime Truth, till I am advanced to a State of angelick Perfection, and come to behold the Glories of the Trin-une God: Till then I will bless thee for what I know, and believe more than I can perceive; and I will worship the same Majesty, which the heavenly Quire doth, in these Addresses. Therefore with Angels, &c.

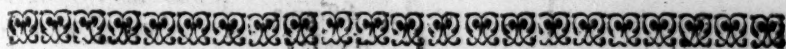







# PARTITION III.

## *Of the CELEBRATION.*



### SECT. I.

#### *Of the ADDRESS:*

§. I.  HE nearer we approach to these Mysteries, the greater Reverence we must express. The very Heathen could say, Men should be always best when they came to the Gods <sup>a</sup>, and therefore so much better, by how much they come nearer: Our late Rejoycing might savour of too much Confidence, if it were not allayed with this Act of Humility, which is the immediate *Address* to this holy Feast: There is somewhat agreeable to this, some Apology or Acknowledgment in all ancient Liturgies, but that of St. *James* comes the nearest to this of ours. *I come to this Divine and Supercelestial Mystery, unworthy indeed, but relying on thy Goodness. And afterwards: Turn not away from us Sinners, who are celebrating this dreadful*

<sup>a</sup> Βέλτιστοι οἱ ἀνθρώποι πρὸς τὰς θεῶν θάλασσας. Pythag. ap. Plut. de Superstit.

dreadful and unbloody Sacrifice ; for we trust not in our own Righteousness, but in thy bountiful Mercy, &c. But in none so fully as in this present Form, can the devout Soul express its Sense of its own Unworthiness, and its Desire to taste of this heavenly Banquet, as by our usual Method will be more clearly manifested.

*The Analysis of the Address.*

§. 2. The Address hath Two Parts.	1. An Apology for this our approach shewing,	1. The Ground thereof.	1. Negatively.	We do not presume to come to this thy Table, O merciful Lord, trusting in our own righteousness.
	2. The Persons coming	2. The Persons coming	2. Affirmatively.	But in thy manifold and great mercies, We are not worthy so much as to gather up the Crumbs under the Table ; But thou art the same Lord, whose Property is always to have Mercy : Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood ;
	2. A Prayer for a Blessing upon it, noting,	3. What he is to whom we come,	1. To whom we pray	that our sinful Bodies may be made clean by his Body, And our Souls washed through his most precious Blood,
	3. For what End,	1. A present Advantage by the	1. Cleansing of our Bodies,	And that we may evermore dwell in him, and he in us. Amen.
			2. Purifying of our Souls.	
			2. A continual Benefit by an inseparable Union,	

*A Practical Discourse upon the Address.*

§. 3. *We do not presume to come to this thy Table, O merciful Lord, trusting in our own Righteousness, but in thy manifold and great Mercies.*] When *Joseph's* Brethren were invited to his House, they durst not enter till they had made their Apology at the Door, because they esteemed themselves both criminal and unworthy, *Gen. 43. 20.* How then shall we that are greater Offenders and more unworthy, presume to sit down at the Table of the King of Kings, before we have expressed our Reverence and Humility? It is his Goodness, indeed, to do us this Honour; but then it is at least our Duty to be so just, as to confess it is a free and undeserved Favour, agreeing rather to the Nobleness of the Giver, than to the Deserts of the Receivers <sup>b</sup>: Now how can we better declare this, than in the Words of that Favourite of Heaven, [*Dan. 9. 23.*] the Prophet *Daniel*, whose Prayer was heard before it was finished, because he presented it, not trusting in his own Righteousness, but in God's manifold and great Mercies, *Dan. 9. 18.* And that we may speak these Words with the same Sincerity, and make these Addresses with the same Sense of our own Unworthiness, Let us consider, *First*, How dangerous it is to come to this holy Sacrament with a proud Heart. For Pride is foolish <sup>c</sup> and unreasonable in itself, dishonourable and injurious to God, offensive and troublesome to our Brethren, hardening and mischievous to our selves, and especially

<sup>b</sup> Μετῴρα μὲν τῆς ὑμετέρας ἀξίας, ἀξία δὲ τῆς ἐαυτῶ φιλανθρωπίας. Chrysost.

<sup>c</sup> Ἐξ ἀνοίας δὲ αὐτοῖς τὸ τῆς ἀλαζονείας ἐπιγίνεται πάθεμα, Theodoret. Therap. Ser. 1.



cially it is most odious and contrary to our Lord Jesus, whose Humility we are here to remember. *Solomon* accounts it an uncomely Sight to see Servants riding, and Princes beside them walking on Foot, *Eccles.* 10. 7. But how much more abominable is it to see such evil and base Servants as we are, with proud Hearts, pretending to celebrate the Memorial of the greatest and best Master, who humbled himself to the Death of the Cross? If we are righteous, why did he suffer? If we be Sinners, why are we bold and puffed up? Be assured, that this Sin alone, if there were no other, would turn this Banquet into Poyson, or make us, at least, incapable to receive any Benefit from it. *Secondly*, Consider the great Dignity of these terrible Mysteries; had we the Purity of an Angel, and the Affections of a Seraphim, we could scarce be worthy to come so near to a most holy and All-seeing God, to lay such Claim to the blessed Jesus and all his Merits, and to be so wholly united to him, as we are designing in this admirable Communion. But *Thirdly*, We are so far from such excellencies, that our late Confession is yet fresh in our Memories, wherein we did most truly accuse our selves of many and grievous Offences; and our own Conscience will check the Vanity of all proud Imaginations of our own Merit, by discovering to us that we have done very little Good, and that very imperfectly, yet even that also by the Grace of God, and not by our own Power<sup>d</sup>. How then can we fancy our selves worthy to make this Approach? Especially if we remember, *Fourthly*, That our Preparation it self, the only remaining Suppletory, hath been very imperfect, if not deficient: And who is there that can shew such a tender Heart, such strong Desires,

<sup>d</sup> *Debetur enim merces si fiant, sed gratia qua non debetur praedit ut fiant.* Aug. in Julian.

Desires, so lively Affections, and so vigorous a Faith, as this Ordinance doth require? Upon all which Accounts we have no Reason to come *presumptuously, trusting in our own Righteousness*; we should be more likely to fly from this Holy Table with Shame and Fear, but only that we hear our God is merciful, 1 Kings 20. 31. and that Jesus will in no wise cast out those who come unto him, John 6. 37. We have manifold and great Miseries, and he hath *manifold and great Mercies*, and by these we are invited. Our own Righteousness is nothing, the Merits of others are insufficient for themselves, but the Compassions of God can never fail; to these we fly for Refuge, and O! happy Venture, to take Sanctuary in the Divine Mercy, where there is no hazard<sup>e</sup>, but that he who is Mercy it self should not pity us. *Wherefore behold, O Lord, we come unto thee, thou mightest, indeed, justly censure this Approach of such wretched Creatures to be the most daring Presumption, but we beseech thee condemn not the Action, but behold the Motives that drew us hither, even our own Miseries and thy Mercies, and help us to supply in Humility what we want in Worthiness, let our mean and just Opinion of our selves, our bended Knees and broken Hearts, shew that we durst not have adventured so nigh if thy Mercy had not held out the golden Scepter to us.*

§. 4. *We are not worthy so much as to gather up the Crumbs under thy Table: But thou art the same Lord whose Property is always to have Mercy.*] Our Saviour adviseth us, even at an ordinary Feast, to take the lowest Room, Luke 14. 10. and Solomon warneth us not to put our selves too forward in the Presence of a King, Prov. 25. 6. How much more then is it our Duty to think the meanest Place too good for us at this heavenly Feast of the King of Kings? How  
scornfully

<sup>e</sup> *Pulchrum periculum confugere ad Deum. D. Bern.*

scornfully do the great Ones of this World sometimes look upon their poor Brethren, thinking their Footstool <sup>f</sup>, or a Place among their Dogs, good enough for them, *Job* 30. 1. and is there not a much greater Distance between God and us? When *Mephibosheth* was admitted to King *David's* Table, he in great Humility compares himself to a *dead Dog*, *2 Sam.* 9. 7, 8. but we have much more Reason to esteem our selves as such, before the Majesty of Heaven. Had we always been dutiful and obedient Children, we might then have expected to have been fed at our Father's Table, but we have been Rebels, and therefore, with *Adonibezek's* Captives, might justly be made to gather up the Crumbs, *Judg.* 1. 7. under the Feet of our great Lord: Nay, by our Anger, Luxury, Intemperance, and especially by falling back into our old Sins <sup>g</sup>, we have behaved our selves like unto *Dogs*, and therefore how dare we challenge the Childrens Bread? We may well confess with the poor *Canaanitish* Woman, that the *Crumbs* and Relicks <sup>h</sup> which are the *Dogs* Part, are too good for us: That is, the common Mercies, of Food and Rayment, Health and Habitations, and the least Measures of Grace and Comfort: Which are but small, <sup>i</sup> considering the Power of God, and his Bounty to his own Children, but very great, considering our Unworthiness. If the Lord will please but to give us these necessary Things, and to bestow so much Grace and Comfort on us, as will

<sup>f</sup> Jam: 2. 3. *Populus terre scabellum pedum Pharisaorum.* Prov. Hebr. <sup>g</sup> *Canis ad vomitum rediens,* Prov. 26. 11. 2 Pet. 2. 22.

<sup>h</sup> Νόμος ὁ λείψαν ἐκβάλλει κύσιν. Eurip. Cress. Τεθρῶς ἡ μὲν βαλίσση τίταλται τοῖς ἐλαδέραις, ἡ δὲ χεῖρον εἶχεν οἰκέλους τὰ δὲ χεῖρα καὶ τοῖς σωτρεφομένοις διδάσκειν. Arist. 2. de gen.

<sup>i</sup> Μικρὸν ὥς πρὸς τὴν σὺν δυνάμει, ἐμὸν δὲ μέγα—τὰς ψυχὰς, οἱ μὲν τὰς ἀρετὰς ἐκδίδοντες ἐ μέγα τι ἔχουσιν, οἱ δὲ κύνες μέγα, καὶ ἐκ τῶν τρεφόντων. Theophyl. in Matth. 15.

\*Επεὶ καὶ μικρὰ μέγαλα τοῖς πνεύματι. Nazian. Epist. 45.



will support us, and encourage us in our Repentance, we will be very thankful, although we be not filled with Ecstasies and Assurance. It is true, this heavenly Bread is too good for us, but only that our merciful Father is admirable in his Condescensions, he looks at our Necessities, but weigheth not our Merits, and doth most graciously receive us; wherefore we will lie down in the Dust, and be as vile as may be, before so good a God, our Acknowledgments shall lay us as low as ever our Sins have done, we will profess we are unworthy of the least Favours, that so we may the better set out the Divine Goodness which vouchsafeth to give us the greatest: And no doubt, they that thus humble themselves sincerely, shall certainly be exalted, *Luke 14. 11.* For our God is always gracious and ever the same, whose *Property it is to have Mercy* upon humble and contrite ones.

§. 5. Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink his Blood, that our sinful Bodies may be made clean by his Body, and our Souls washed through his most precious Blood, and that we may evermore dwell in him, and he in us: Amen.] In the midst of these our Acknowledgments of our own Unworthiness, we are seasonably minded that we have a *gracious Lord*, who is apt to pity us, even when we are justly miserable. He sees our Bodies are defiled, and our Souls polluted, and both empty and void of Christ, and he hath appointed this blessed Sacrament, on purpose to purify us, and unite us unto our dear Redeemer. Why then do we stand looking one upon another *Gen. 42. 1.* and not rather look up to him that only can help us all? Will not our own Necessities open our Mouths? Nor his tender Mercies encourage us to call upon him to give us  
Grace,

Grace, that we may eat and live? We do intend to eat, but we had better not eat at all, than not eat So<sup>k</sup> as God requires, and So as to be bettered thereby. Now to the Pure, all Things are pure, but unto them that are defiled and unbelieving is nothing pure, *Titus* 1. 15. In vain therefore should we desire in the following *Prayer of Consecration*, that these Elements should become the Body and Blood of Christ, if we did not first pray that we might worthily receive them. There must be a Change in us, or else though Christ's natural Flesh and Blood were here, and we should eat and drink thereof every Day, we could not partake of Christ<sup>l</sup>. It is our Eating with Faith and Penitence, Love and holy Purposes, that makes it to be Christ's Body and Blood to us; most wisely therefore hath the Church ordered, that before we pray for the Consecration of the Symbols, we should desire to be consecrated our selves. Thus St. *Ambrose*, in that Prayer said to be used by him before he communicated, saith: *Oh! holy Bread; which camest down from Heaven, and givest Life to the World, come into my Heart, and cleanse me from all Defilements of Flesh and Spirit, enter into my Soul, heal and sanctify me within and without.* Let us consider the Spots and Stains, the Foulness and Diseases, with which our Bodies and Souls are overspread, and then behold this salutary and living Manna, which hath Power to restore us to an excellent Purity, and to make us amiable in the Eyes of God, and then we shall heartily put up this Petition, we shall hunger and thirst after it, groan and long for it<sup>m</sup>, as it is reported St. *Catharine* was wont

<sup>k</sup> 1 Cor. 11. 28. *ἑαυτὸν ἑώρακεν*, So let him eat, *Psal.* 26, 6. So will I compass, &c. <sup>l</sup> *Qui discordat a Christo, nec carnem ejus manducat, nec sanguinem bibit, etiamsi tanta rei sacramentum quotidie indifferenter accipiat.* *Prosp. Sent.* 341.

<sup>m</sup> *Famelicus accedo, ne recedam impastus, & si antequam comedam suspiro, da vel post suspiria ut comedam.* *August. Med. cap.* 39.

wont to do, with the same Passion that the Child doth for the Breast of its Mother.

Let us come then with most ardent Desires, and summon up all our Powers; now the Angel is so near who makes our *Bethesda* Medicinal, let us passionately cry out and say, *Lord, hast thou set open this Fountain, and wilt thou let a wretched Creature die for thirst in thy presence? Hast thou prepared such Balm to heal me, and shall I languish here before thee? I know, if thou wilt, thou canst make me clean; here is the very Instrument in thy Hand. Grant therefore, holy Jesus, that I may duly apply it, and rightly use it, and then it shall prepare me for thee, and unite me to thee, by such inseparable Bonds as shall never break, unless Eternity can have an End: Blessed are they that So eat thy Flesh, and So drink thy Blood, So as thou requirest, and So as thy Saints of old have done, for they have been cleansed at this Fountain, and here their Union with thee first began. O happy Season! Excellent Opportunity! Lord, let me do it well this once, and I am thine for ever. Amen.*

*The Paraphrase of the Address.*

§. 6. Holy God! thou mightest justly wonder to see so many grievous Sinners daring to come so near, but **[We do not]** impudently rush upon these dreadful Mysteries; nor do we **[presume to come to this thy Table]** where Angels do attend, as if we deserved this Honour: **[O merciful Lord]** We do not approach **[trusting in our own Righteousness]** for, alas! we have done nothing which can bear that Name: **[But]** that which drew us hither was Confidence **[in thy manifold and great Mercies]** which exceed our manifold and great Offences. And now, that we are before thee, we must still confess (whatever Favours thy Goodness heaps upon us) that **[we are not worthy]**

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by reason of our Sinfulness and Backslidings [**so much as**] with the Dogs [**to gather up the Crums**] which fall [**under thy Table**] not fit to receive the least Mercies or Measures of Grace from thee, much less to sit as Guests before thy Majesty at this heavenly Feast: [**But**] yet we make bold to do this, because [**thou art**] not to be changed by our Sins, being ever [**the same Lord, whose Property is**] to be unwearied with well doing, and never wanting in Pity, and thou art wont [**always to have Mercy**] on those who confess their Offences, as we have done. [**Grant**] unto [**us therefore, gracious Lord**] by the present Assistance of thy holy Spirit [**so to eat the Flesh of thy dear Son Jesus Christ**] spiritually in this Sacrament [**and**] so [**to drink his Blood**] as that we may receive all the Benefits of his Cross and Passion, even [**that our sinful**] and defiled [**Bodies may be made clean by his**] holy and immaculate [**Body, and our Souls**] which are polluted in every Faculty [**washed through his most precious Blood**] which taketh away the Sins of the World: Let us be so wholly purified, that we may now begin to be inseparably united to Jesus, [**and that we**] by Faith may evermore [**dwell in him**] abiding in his Love, [**and**] that by his Spirit [**he**] may dwell [**in us**] always [**Amen.**]



SECT. II.

*Of the Prayer of Consecration.*

§. I. **A**FTER all this Preparation, we need not ask with Isaac, Gen. 22. 7. where is the Lamb for the Burnt-Offering? for God hath provided his own

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own dear Son, whose Blood being already spilt, is so efficacious and all-sufficient, that there is now no Need of any other, but this unbloody Sacrifice <sup>a</sup> to be offered, and that in Memorial of that great Sin-offering which taketh away the Sins of the World <sup>b</sup>, 1 Pet. 2. 5. And for this purpose Christ himself hath appointed these Creatures of Bread and Wine; ordaining that, because they are designed to express so great a Mystery, they shall have a peculiar Consecration. The ancient *Greeks* and *Romans* would not taste of their ordinary Meat and Drink, till they had hallowed it, by giving the first Parts thereof to their Gods <sup>c</sup>. The *Essens* <sup>d</sup> and the *Christians* <sup>e</sup> began their common Meals with a Solemn Prayer, for a Blessing: The *Jews* would not eat of the Sacrifice till *Samuel* came to bless it, 1 Sam. 9. 13. How much more then ought we to expect the Prayers of the Priest over this mysterious Food of our Souls, before we eat thereof? especially since *Jesus* himself did not deliver this Bread and Wine until he had consecrated it by giving Thanks. There are some other Parts of this Office which may upon some Occasions be omitted; but this must never be left out, it being the most ancient and essential

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tial

<sup>a</sup> Τὴν ἀνούμαλον λατρεῖαν. Cyril. car. Myst. 5. *incrumentam oblationem*, Liturg. S. Marci; *sacrificium absque sanguine*, Liturg. S. Basil.

<sup>b</sup> Ille mirabilem quandam victimam — pro nostra omnium salute obtulit, memoram nobis tradens loco sacrificii continuo offerendam. Euseb. Demonstr. Evan. lib. 1. cap. 10.

<sup>c</sup> Romani & Greci in convivio familiari ciborum particulis, & vino, in ignem coniectis, libamina Diis dabant, Alex. ab Alex. gen. dier. l. 5. c. 21. ἐκ τῆς τῆς καὶ ἡμεῖς τεσσάρων — πρὸς τῶν ἀπολαύσεων πάντας ἀπαχέδω. Porph. de abst. lib. 2. cap. 20.

<sup>d</sup> Γάσσαδαι τινι περιὲν τῆς ἁγίας ἀδείματος. Porph. ut supr. lib. 4. cap. 12.

<sup>e</sup> Non prius discumbitur quam oratio ad Deum prænusetur. Tertul. Apol. cap. 39. Nec cibi sumantur nisi oratione præmissa. Hieron. Epist. 22. ad Eustach.

tial Part of all; some learned Men do believe that the Apostles themselves, in their daily Communions, did ever use the latter Part of this Form from [*who in the same Night, &c.*] *Alcuin. de Divin. Off.* and it is most certain, that no Liturgy in the World hath altered that Particular. For in every Church the Priest repeats the Words of our Saviour's Institution, and by those Words the Consecration is made<sup>f</sup>; for it is not the Power of the Priest, but the Efficacy of the Author, which makes the Elements to become sacramentally the Body and Blood of Christ. *St. Chrys. Hom. 2. in 2. Ep. ad Cor. versus fin.* The Roman Church indeed hath made large Additions to this Primitive Form; so that it is not above a tenth Part of the Canon of their Mass; much of the rest being the Names of Saints, and Commemorations of the Dead. But these Corruptions and Innovations being removed, our excellent Reformers have given us the Apostolical and Catholick Form alone, only with a short Prayer to introduce it; and because all the Communicants ought to joyn with the Minister therein, we will proceed so to explain it, as may assist every one's Understanding and Devotion.

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<sup>f</sup> *Quomodo potest qui panis est esse Corpus Christi? Consecratione: consecratio igitur quibus verbis est?—Domini Jesu, [& paulò post] ubi venitu ut conficiatur venerabile Sacramentum, iam non suis sermonibus sacerdos utitur, sed Christi. Ambr. de Sacr. lib. 4. cap. 4. ita D. Chrys. Serm. de Judâ prodit.*

*Ubi Christi verba deprompta fuerunt, jam non panis dicitur sed Corpus appellatur. Aug. de verb. Dom. Ser. 28. ita Author de Card. op. Christi ap. Cypr.*



# The Analysis of the Prayer of Consecration. 261

§. 2. This Prayer of Consecration hath Four Parts.

I. The Person to whom we make this Prayer.

*Almighty God and heavenly Father, who of thy tender Mercy didst give thy only Son, &c.*

II. The Motives which induce us to make it, viz. because,

1. He hath given his Son to die for us, —
2. That Death is so perfect and meritorious, —
3. We are commanded to commemorate it —

*Who made there — a full, perfect and sufficient Sacrifice, &c. and did institute, and in his Holy Gospel command, &c.*

1. Invocation of the Giver, —

*Hear us, O merciful Father, &c.*

III. The Petition for a Blessing, by

1. The Act which we are about to do —
2. The manner we desire to do it in.
3. Expressing the Thing desired, —

*And grant that we receiving these thy Creatures, &c.*

*according to thy Son our Saviour Jesus Christ's most holy Institution, &c.*

*may be Partakers of his most blessed Body and Blood,*

1. The Time when it was instituted —

*whoin the same Night that he was betrayed,*

IV. The Consecration itself, reciting the Actions and Words of Jesus in the first Institution, viz.

1. The Preparation

*I. Took Bread, and II. When he had given Thanks,*

2. The Administration, 3. The Direction.

*III. He brake it, and gave it to his Disciples, saying, Take, Eat, this is my Body, which is given for you.*

*Do this in Remembrance of me.*

*Likewise also after Supper,*

1. The Preparation

*I. He took the Cup, II. And when he had given Thanks,*

2. The Administration.

*He gave it to them, saying, Drink ye all of this; for this is my Blood of the New Testament, &c.*

3. The Direction.

*Do this, as oft as ye shall drink it, in Remembrance of me: Amen.*

*A Practical Discourse upon the Prayer of Consecration.*

§. 3. **Almighty God our heavenly Father,** who of thy tender Mercy, didst give thy only Son Jesus Christ to suffer Death upon the Cross for our Redemption. Our blessed Lord hath taught us to whom we should direct this Prayer, even to God the Father, of whom he himself did first beg this Blessing: And since the Foundation of this Ordinance was the Death of Jesus Christ, we do most fitly begin this Prayer with a Commemoration of that Mercy; for how can we more effectually move Almighty God to give his Blessing to us in this Sacrament, than by acknowledging his infinite Love in granting so glorious a Redemption to us? And *He that spared not his own Son, but delivered him up to Death for us all, how shall he not with him also freely give us all Things,* Rom. 8. 32. He that made him a Sacrifice for us, will certainly make these Symbols to communicate him to us, if we be desirous and prepared to receive him: It is the Method of the Divine Bounty, to give his second Mercies, merely because he had freely given the first; especially when he finds the former thankfully accepted: So that we cannot have a better Introduction to this Petition, than the Acknowledgment of God's Goodness in first giving his own Son for us, especially if we make it with an humble and grateful Heart: Besides, it must needs be a mighty strengthening to our Faith, and a great Encouragement to our Hope of prevailing in this Request, when we have first remembered so rare an Experiment of God's Mercy already receiv'd: Let us therefore most  
thank-

§ Cui initio ratio non fuisset prestandi aliquid, ei prestatum, ob hoc quia prestitimus. Sen. de benef. lib. 4. cap. 15.

thankfully confess the incomparable Bounty of our heavenly Father in giving his only Son to suffer for our Redemption, and then we may with more confidence beseech him to sanctify these Elements, that they may be his Body and Blood to us; because the divine Appointment hath made them to be the Means, whereby we may become Partakers of the Benefits of that holy Passion.

**S. 4.** *Who made there by his own Oblation of himself once offered, a full, perfect, and sufficient Sacrifice, Oblation, and satisfaction for the Sins of the whole World.*

As we have declared the Bounty of the Father, so now we must acknowledge the Merit of the Son; before, we did set forth the admirable Love of the Giver, and next we magnifie the incomparable Worth of the Gift, for God did not evidence his Love to us by any insignificant Testimony, but by giving us the most real and inestimable Benefit in the World: The Death of this Saviour which he gave us, tho' suffered but once, was so infinitely meritorious, as that it was sufficient to satisfy for the Sins of all Mankind: And where is it more proper to set forth that one All-sufficient Sacrifice for all its Glories, than here, where we come peculiarly to celebrate it with our highest Praises, and to make an everlasting Memorial thereof? If we regard the Persons for whom this was done, it is a *Sacrifice*; if we respect him that did offer it, it is a *free Oblation*; if we consider him to whom it was offered, it is a *Satisfaction*: And in every one of these Respects it is full, perfect, and sufficient, or particularly it is a *full Satisfaction*, a *perfect Oblation*, and a *sufficient Sacrifice*; not like the legal Offerings for the Sins of one Kind, or the Offences of one Nation, or of one Person, but for the Sins of all the World. Let none therefore mi-



flake, or imagine we are about to sacrifice Christ again (as the Roman Church falsely teacheth) for that is not only needless and impossible, but a plain Contradiction to S. Paul, who affirms, that Jesus was to be offered but only *once*, *Heb. 9. 26. Chap. 10. 10.* and 12. and by that *one Oblation* <sup>h</sup> he hath for ever perfected them that are sanctified, *vers. 14.* so that there *needs no more Offering for Sin, ver. 18.* And besides, if we think that in this Sacrament Christ is daily offered up, it seems, we do not believe that which he did on the Cross to have been sufficient: And so we should exceedingly derogate from that most meritorious Sacrifice, to which we pretend to do Honour by this Commemoration; nor shall we make any Difference between the All-saving Death of our Saviour, and the daily Offerings of Mosaick Institution, if this also be continually to be reiterated. Wherefore we do deny this Communion to be any new sacrificing of Christ. *For there is but one Sacrifice* (saith S. Ambrose) *not many, and this is but the Exemplar of that* <sup>i</sup>. *This is only a Memorial which the Lord hath delivered to us instead of a Sacrifice,* saith Eusebius <sup>k</sup>. The Sacrifice need not be reiterated; it is sufficient to remember it with Eucharist and Thanksgiving. Rejoice, ye poor repentant Sinners, for the Price is paid by Christ, and accepted by his Father already: Acknowledge it gratefully, and believe it firmly; express it with all the Honour you can devise, since you came to this heavenly Feast on purpose to glorifie the compleat and absolute Satisfaction which your Redeemer hath made.

<sup>h</sup> Μίαν προσέφερεν θυσίαν τὸ ἑαυτοῦ σῶμα ὑπὲρ ᾧ ἡμεῖς ἁμαρτιῶν, εἰς τὸ διανεῖς ἀεὶ ἵνα μὴ ἰσχυρὸς ὁμινοῦμεν. Theoph. in 10. Hebr. v. 12. *Illo sacrificio singulari à peccatis omnibus mundamur.* August. de Civ. Dei, lib. 7. cap. 31. <sup>i</sup> Ambr. in 10. ad Heb. <sup>k</sup> Euseb. demonstr. Evang. lib. 1. cap. 10.

made. Let no Man deceive you, for Christ on the Cross assured you, that the Work of Expiation was then finished; there is nothing left for you now to do, but only to pray that these outward Elements may be so blessed as to convey unto you the Benefit thereof.

S. 5. And did institute, and in his Holy Gospel command us, to continue a perpetual Memory of that his precious Death until his coming again.] The Work of our Redemption is so very excellent in itself, that it deserves a perpetual Memorial; and who so fit to direct the particular Manner of remembering it, as he that did so nobly accomplish it? And this is that very Way which he himself hath instituted; so that we have a most direct and powerful Argument to move our Lord to sanctify these Elements, because we celebrate this Mystery in obedience to his own Commands. **Do this** (saith he) **in remembrance of me,** *Luke 22. 19.* and we are bid to shew forth the Lord's Death till he come, *1 Corinb. 11, 25, 26.* And surely he will make these Symbols to be his Body and Blood to us, because we are about to receive them purely by his Order, no doubt he will *establissh that which he hath wrought for us*<sup>1</sup>, *Psal. 68. 28.* for otherwise he would seem (saith S. *Ambrose*) to abrogate that which he hath appointed: We are desirous, as much as in us lieth, to be Partakers of his precious Body and Blood, and according to his Command we are come thus far; but we can only strike the Rock, it is he must bring forth the Water; we must now stand still and see the Salvation of the Lord, for till he have blessed the Bread and Wine we can go no farther. Now if

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<sup>1</sup> *Grandis in rebus humanis est prerogativa, ut aliquis operibus & beneficiis faveat suis.* Ambros. Serm. 10. in *Psal. 119.*

if this holy Rite were a meer human Device, we could hardly expect to have so great a Grace and Power shewed for its Ratification; they that invoke God, for those that are falsly call'd Sacraments, cannot so rationally hope to be heard, as we, who only desire him to be favourable to the Work of his Hands, and to prosper us in that which we undertake by expresse Commission from the blessed Jesus. O let us then revere this Ordinance which hath so divine an Author, on which the Image of God is so plainly stamped, let us, with a mighty Affection, embrace our dying Saviour's Love, who was so much afraid we should forget him, and so desirous to be ever with us. Let us chearfully go on without Doubts or Fears, knowing that he who hath bid us **To this**, is able to make it whatsoever he will, or whatsoever we need; let us not startle at the Difficulty of this Sacramental Change, but rest satisfied in the Power of the Author and Enjoyer. Let us call on him earnestly, and then believe that he will so be present by his Spirit, and his Grace, as that we shall feel the Virtue and Efficacy thereof from Time to Time, from one Communion to another, even till we come to see him unveiled, and Face to Face, at his coming again in Glory.

**S. 6. Hear us, O merciful Father, we most humbly beseech thee, and grant that we receiving these thy Creatures of Bread and Wine, according to the Son our Saviour Jesus Christ's most holy Institution, in remembrance of his Death and Passion, may be Partakers of his most blessed Body and Blood.]** We have now made a sufficient Introduction to this great Request, by acknowledging the Mercy and Merit of Christ's Death, as also by declaring the divine Original of this Sacrament; where-



wherefore in the next place we come to the Petition itself, which is the very *Grace* before this Celestial Food; and herein we follow the Example of Jesus, who tho' he was able by his very Word to make the Elements what he pleased, yet he did first give Thanks or crave a Blessing, to shew us what we must do<sup>m</sup>. He had given Thanks in order to the Passover before, *Luke* 22. 17. and therefore it is likely that he made a peculiar Thanksgiving now, relating to this Mystery; for so the Jews were wont to have several Forms for the Passover<sup>n</sup>, and for the Peace-offerings<sup>o</sup>, yea, distinct Graces for the Meat and for the Drink: What the very Words were, with which our Saviour blessed God, is not recorded; so that all Churches have used their Liberty in the Manner of expressing this, with some Variety in the Phrase; but as to the Substance and Design, they are the same; nor doth any Liturgy want some such Supplication. The Latin Church saith, *We humbly beseech and intreat thee, O most merciful Father, by Jesus Christ thy Son our Lord, that thou wouldst accept, and bless these Gifts, &c.* In *S. Ambrose*, *Make this our Oblation valid, reasonable, and acceptable, which is made for a Figure of the Body and Blood of Jesus Christ.* In the Liturgy of *S. Basil*, *We beseech thee, ——— let thy holy Spirit come upon us, and upon these Gifts here set forth, to bless and sanctify them, &c.* And, to name no more, in that called *S. Clement's*, *We offer to thee, O Lord, our King, according to his Institution, this Bread and this Cup, ——— And we beseech thee vouchsafe to look graciously*

<sup>m</sup> *Iva η̄ ἡμᾶς πᾶσι μετ' ἐυχαιρίας τ' ἀ' τοῦ πατρὸς εὐχαριστεῖν.*  
Theoph. in *Matth.* 26.

<sup>n</sup> Vid. *Buxr. Synag. Jud.* cap. 13.

<sup>o</sup> *Super Pacifica benedicunt cum comedunt ea hoc modo: Benedictus es Domine Deus noster, qui sanctificasti nos praeceptis tuis, & mandasti nobis comedere de Pacificis.* R. *Salom.*

ciously upon these Gifts set forth in thy Sight. Now it is requisite that the whole Congregation should (in Heart) joyn in this Part of the Prayer, to make it the more prevalent with Almighty God, *Matth.* 18. 19. And to quicken us to ask with the greater Ardency, let us consider how great a Thing it is which we desire. How earnestly did *Moses* pray, when he was to bring Water out of the Rock? How fervently did *Elijah* call on his God, when his Sacrifice was to be kindled from Heaven; but we do now beg a greater Matter, and for a much more noble End. We behold the Creatures of Bread and Wine, and we know them to be as yet no more <sup>p</sup>. But we desire they may be made the Body and Blood of Christ to us; that altho' they remain in Substance what they were, yet to the worthy Receiver they may be something far more excellent, which nothing can effect, but that Word <sup>q</sup> which made all Things out of nothing: We are not now begging for the Meat that perisheth, but for that which endureth to everlasting Life, *Joh.* 6. 27. yet we ought to hope he will grant us this Request, because we are about to partake of this Ordinance, both in a right Manner, as *Christ* did institute it, and to a right End, viz. for a Memorial of his Death; we long after our Saviour with a mighty Passion, and in this manner he hath chosen to communicate himself; therefore we may chearfully request, that by the receiving this Bread and Wine which he hath chosen, we may become **Partakers of his most blessed Body and Blood**; for *S. Paul*, assures us, the Bread thus blessed

<sup>p</sup> *Antequam ergo consecretur, panis est.* Ambr. de sacr. lib. 4. cap. 5.

<sup>q</sup> *Si ergo tanta vis est in sermonibus Domini Jesu, ut inciperent esse quæ non erant, quanto magis operatorius est ut sint quæ erant, & in aliud commutentur?* Idem.

fed is the Communion or Communication of Christ's Body: There needs no real Change in the Substance; for this Participation is not by Sense, but by Faith. This lively Representation by the Operation of the Spirit, gives us a fresh Remembrance of the Love and Merit of our Redeemer's Passion; so that by Faith we lay hold upon him, as the only Satisfaction for our Sins, and then the Power of God doth by these Symbols communicate our Lord unto us, and convey unto our Souls all the salutary Benefits of that great Expiation. We have all the real Effects, the Virtue and the Comfort of receiving Jesus, tho' we do not tear his Flesh with our Teeth: And if it may please God to make us Partakers of the Benefits of Christ's Passion, we will not inquire into the Manner; but we will believe, because we feel the Effects, and rejoyce in the Graces that flow from him; nor shall we desire more.

§. 7. *Who in the same Night that he was betrayed, took Bread.*] The best Pattern for the Celebration of this Mystery, is to be taken from the divine Author thereof, our Lord Jesus, whose Words and Actions are, in this Particular, so punctually related in the Gospels, on purpose to direct us in this Solemnity: And when the Rite was disordered in the Church of *Corinth*, *S. Paul* 1 *Cor.* 11. sends them to the first Institution, as to the Rule and Canon by which they ought to rectifie all that was amiss; and for this Reason (as we have noted) no Church in the World did ever omit these Words of our Saviour, by which they believed the Consecration to be principally made. Wherefore, let him that ministers pronounce them with great Deliberation, and the profoundest Reverence, remembering he speaks in the Person of Christ: And let each Communicant think he is placed



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placed among the Disciples, in the Presence of Jesus, at his first Supper; and since every Word and Action is big with Mystery, let him fix both his Eye and his Heart upon the Holy Table, and prepare to entertain every Particular with a suitable Meditation: And *First*, when the Time is mentioned, in which this heavenly Feast was instituted, *viz. The same Night in which he was betrayed*<sup>r</sup>, even the last Night which he lived in this mortal Body: Then consider, in this Manner:

Behold what kind of Love (O my Soul) is expressed by thy Redeemer! when our Sins, his treacherous Servant, and his enraged Enemies, were contriving his Death, he was designing an excellent Benefit for us; the Stream of his Affections was so strong, that no Baseness, or Ingratitude, could check it; we might have expected that the Horror of this dismal Night should have made him repent of his Undertaking, and have put him upon reversing all his former Favours; but lo, he adds a greater than ever he had given before, and appoints this as a Seal to confirm and convey the rest unto us: Thy Love was stronger than Death; and when all the Terrors of thy dreadful Passion were in view, thy Soul was so calm, as to be at leisure to institute this Feast of Joy and Gladness: Surely I will entertain this Festival with the dearest Regard I can express, since it was one of the last<sup>r</sup> and greatest Testimonies of the Love of a dying Friend: This blessed Legacy, this parting Remembrance shall be in my Heart for ever.

Secondly,

<sup>r</sup> 1 COR. II. 23. ἐν τῇ νύκτι ἣν παρέδωκε. In quâ nocte tradebatur, Liturg. Clem. In nocte quâ tradebat seipsum pro virâ mundi. Lit. S. Basil. Perperam itaque Missal. Rom. habet, Qui pridie quam pateretur.

<sup>r</sup> Plerique mortales postrema meminere. Cæsar ap. Salust. Debetur maximo operi hæc veneratio, quod novissimum sit Authorque ejus statim consecrandus. Plin. Panegy.

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Secondly, From the Time, we pass to the Subject Matter, out of which this Ordinance was instituted, and that is, Bread, such as we behold on the Holy Altar, which may (when we behold it) occasion such Thoughts as these:

Blessed Jesus, how lovely is thy Humility! Thou hast chosen to be represented by Bread; and tho' some curious or costly Preparation had been more agreeable to thy Dignity, yet this doth best express thy Condescension: Bread is the poor Man's Food, yet necessary also for the rich, the most ancient, constant, universal, and necessary Subsistence of Mankind, and therefore a lively Emblem of thy All-sufficient and unconfined Love; it springs from the Earth, yet it is the Staff of our Life, and given to strengthen Man's Heart; Psal. 104. 15. and so it signifies that Body which thou didst take from the Earth, and gavest for the Life of the World: Being contented it should be beaten and bruised, winnowed and groaned; yea, and prepared by all the Varieties of Suffering, that it might become Food for our Souls. O that I may receive thee by Faith, and then I know I shall draw the most salutary Nourishment from thee, and thou wilt as effectually be united to my Soul, as the Bread which is eaten is to my Body<sup>v</sup>. Let me eat this Holy Bread in Charity, that as the many Grains are compacted into one Loaf<sup>x</sup>, so we being many Fellow Christians, may all be united into that one Body, of which thou art the Head: The Meanness<sup>y</sup> of the outward Part, is not (to me) any Disparagement to this Blessed Mystery; but I rejoyce that thou hast chosen that which is so easy for all.

<sup>t</sup> — stomacho futura ruenti. Horat. Jud. 9. 5. Heb. Fulei cor, tuum buccella panis. Vid. loc.

<sup>v</sup> Σίτιον ὕλη τῆς σαρκός. Galen.

<sup>x</sup> Panes Hebraeorum ita magni sunt ut unus omnibus convivis sufficiat. Græc. Ἐπὶ ἑνὶ ἀέλει οἱ πάλαι καὶ πολλοὶ ἰσχυροὶ, καὶ δυνατοὶ καὶ νῦν οἱ βαρβαροὶ. Diog. Laert. Pythag.

<sup>y</sup> Simplicitas Sacramenti quibusdam derogat effectus fidem. Tertul.

all to procure, in all Places, and at all Times, because it is so necessary for all Persons. Lord, do thou make it thy Body, and it shall be the Bread of Life to my Soul. I see, O merciful Jesus, thou hast taken Bread into thy bountiful Hands, and behold I faint for hunger, my Strength is gone, my Sight is failed. I languish for this spiritual Food; happy am I, who am once again come so nigh thee on this blessed Day of Distribution. I beseech thee do not pass me by. As thou takest this Bread, so didst thou take thy Body only to be broken in Sacrifice for us, and in Sacrament to us, let me not therefore want my Part.

§. 8. And when he had given Thanks, he brake it, and gave it to his Disciples.] S. Cyril adviseth, that we would carefully receive the consecrated Elements, and beware that we lose not the least Part thereof, for the very Filings of Gold are precious. But we should be much more solicitous to fix our Minds so, that we do not miss the least Circumstance of this Holy Rite; because there is none without a Mystery. Thirdly, Therefore let us observe the Preparation, which was, by Giving Thanks; for Jesus did not enter upon Administration till he had first (as the *Hellenists* speak) blessed the Bread, and blessed God for it; and it is very probable he did add some peculiar Praises for the Redemption to be wrought by his Death, as also for this Opportunity to commemorate it, and convey the Benefits thereof unto us, which may furnish us with some such Meditations.

And dost thou, O my Lord! give Thanks for my Redemption, which cost thee so much Pain and Agony? How much more then should I do so to whom all Advantage doth redound? Thou hadst the Bitter, but I the sweet, thou the Misery, but I the Benefit thereof; and yet thou interestest upon it with Thanksgiving, to  
shew



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*shew how freely thou didst suffer for our Good, and to teach us chearfully to suffer for thy Sake : If thou dressest thy self for Death, by praising God in this holy Institution, shall I not compose my self for this blessed Feast, by giving Thanks also ? Especially since by blessing God for it, I shall bring down a Blessing on it ; to make it become the Bread of Life ; wherefore I do here joyn my Eucharist to thine, Holy Jesus, and do bless the Lord with all my Soul for this heavenly Repast. O shew thy Acceptance of my Praises, by hallowing these Elements to the Purposes for which they are designed.*

*Fourthly, The Distribution follows, viz. the Breaking of the Bread, and giving it to his Disciples ; Now, although the Breaking of the Bread do well set forth the Torments of our Saviour's Body, broken and wounded on the Cross, yet there will be a fuller Opportunity to remember this in the Administration, §. 8. and 11. and for the present it may suffice to observe, that among the Jews, to break ones Bread to any, is as much as to distribute it to them, and make them Partakers thereof, Isa. 63. 7. Lam. 4. 4. Mark 8. 19. And since the Lord doth this to thee, he doth thereby own thee to be a Servant of his Family, and a Disciple of his School, and therefore thou mayest thus consider : O my fainting Soul ! make haste, behold thy gracious Master is dealing his Bread to those that hunger after Righteousness, and if thy Desires be as great as thy Necessities, they will make thee fly to partake of his Bounty ; be not discouraged with thy Unworthiness, for he giveth to all Men liberally, and upbraids no Man : It is a mighty Honour to receive the meanest Token from the Hands of a King ; but here both the Gift is excellent in it self, and a Pledge of the Giver's*

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Love

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Love<sup>z</sup>, who is the King of Kings, and Lord of Glory : The Gift is most profitable, and the Giver most honourable. Dear Jesus, give me a Share thereof, and I will ever value the Gift, and love the Giver ; declare me to be thine, by feeding me at thy Table, thou who wert content to be bruised and broken to satisfy my offended God, ob ! be pleased to give thy self and the Merits of this thy Passion unto me, to satisfy my earnest Longings ; and it shall be so welcome, that I shall cry, Lord, give me evermore this Bread.

§. 9. *Saying, Take, Eat this is my Body, which is given for you.*] Our heavenly Physician, being about to cure the Diseases of our Souls, having thus prepared the Remedy, and presented it to us, he doth first direct the Use of it<sup>a</sup>, and, secondly, tell us what it is: We are not taught to carry it about to gaze at, and to be adored, but to **Take and Eat it** : For Christ having made himself a Sin-Offering for us, desires that Sacrifice may be accepted as ours, and would have us to share in the Benefits thereof ; wherefore he hath made this a Peace-Offering as the Memorial of it, and invited us to take and eat our Portion, that so he may be one with us, and we with him : And when we hear him so lovingly call us to feast with God upon the Remainders, we may very fitly fall into these Contemplations.

*There is indeed a mighty Difference between the feeding of my Body, and the refreshing of my Soul ; that which enters in by the Mouth, cannot of itself reach thither, yet I am commanded when I come for a spiritual*

<sup>a</sup> Δῶρα παρ' ἐκείνους τίμια ἔχ' τὸ δῶρον ἐστὶ κτήματι δόσις, ἔτι τιμὴς σημεῖον. Arist. Rhet. lib. i. cap. 5.

<sup>a</sup> Medicus non tantum curat, sed etiam monet, Sen. Ep. 94.

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tual Relief to **Take and Eat**, and I will not enquire, but obey; because he that prescribes this Method can work Wonders, and at once satisfy both Body and Soul; wherefore I will perform the outward Part, and at the same time lift up my Soul above these visible Representations; and being sensible of my Offences against Heaven, while my Mouth is chewing the Holy Bread, my Faith<sup>b</sup> shall feast upon the Satisfaction made by my Redeemer's Passion, until I find my Soul is nourished with the Joy, the Peace, and the Comfort, which it draws from thence. As he hath made his Oblation mine, by his designing it for me; so I will make it mine also by a particular Application: O strengthen my Hand by a lively Faith, and open my Mouth by fervent Desires, so will I take and eat this, and rejoyce in so lively an Emblem which leads me into that within the Veil; and while I am performing the bodily Part, let my Soul feel the spiritual Efficacy of thy Grace, that I may not eat unworthily, or to Condemnation. Lord, I feed upon thy Love, I lay hold upon thy Promises, I will take and eat these, as well as the material Part, if thou wilt please to enable me so to do.

Farthermore, lest we should be mistaken, and either not understand, or not believe the true Worth of this incomparable Gift, he is pleased to tell us what it is, **This is my Body** (saith he) which is given for you, and by that Word he makes it to be so to every true Believer; wherefore the Minister ought to pronounce this so reverently, and so deliberately, that the Communicants may have time to exercise their Faith; because their Senses cannot discover any material Alteration: For the true understanding whereof,

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let

<sup>b</sup> Quod est est carni, hoc anima fides, Cyp. "Est μὲν ὁ τὸ  
ποιτὸν σῶμα τὸ ἐνδον ἀνθρώπου ὃ τρέφεται, μεταλαμβάνων τὸ  
λόγος ὁ ζῶνς. Basil.



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let me here digress a little, for the Satisfaction of such as are not prejudiced, nor contentious: We know how stiffly the *Roman Church* contends for the literal Exposition of this Text, and what Tragedies have been acted upon those who did not so understand it; but we have great Reason to believe, that our Saviour did not intend, by these Words, to change the Substance of the Bread and Wine into his natural Flesh and Blood: For,

*First*, The Word, [αὐτό] **This**, being Neuter, cannot agree with [ἡ ἄρτος] **Bread**, which is Masculine; and it is very probable that our Lord did herein (as in other Things) imitate that Phrase which the *Jews* used at the Feast of the Passover, **This is the Bread of Affliction, which our Fathers did eat, &c.** and **This is the Body of the Paschal Lamb which our Fathers did eat, &c.** (as the *Talmud Tract. de Pasch.* declares :) For as that was not the very Bread, nor the very Lamb, yet they called it so, because it did represent and continue the Memorial of that, and was used to the same Purpose; so, in like manner, he calls this his own Body, who was the true Paschal Lamb, because *this Action* doth signify and remember it, and by this Bread we are Partakers thereof.

*Secondly*, St. Paul, the best Interpreter of his Master, expounds, **This is my Body and Blood**, by this is **the Communion of my Body and Blood**, 1 Cor. 10. 16. that is most plainly, This blessed Bread is that which will make you Partakers of Christ's Body, &c. And 1 Cor. 11. 26. he calls it no more but Bread, even after the Consecration, *vers.* 24, 25. And the same

Apostle

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Apostle <sup>c</sup> saith, *That Rock* was Christ <sup>d</sup>; not intending to make us believe the Rock was transubstantiate; but only, that it was the Figure and Symbol of Christ, and so might be called by his Name.

*Thirdly*, Nor did the most ancient Fathers thus apprehend our Saviour's Meaning, when they called this the Antitype of his Body, the Type of a great Mystery, the Figure of his Body; and a Symbol called by the Name of his Body <sup>e</sup>, and much more to this Purpose.

*Fourthly*, Nor will this Opinion of Transubstantiation agree with the most ancient Liturgies; for in the most genuine Part of them, (the Prayer of Consecration) all those Forms called from St. James, St. Clement, St. Basil, and St. Chrysostome, do pray (after they have pronounced the Words of Christ, *This is my Body*) that the Holy Spirit may descend and make that Bread (so they still call it) the Body, and that Cup the Blood of Christ; yea, in the Roman Church itself, one of the most authentick Part of the Canon of the Mass hath these Words, *That this Oblation may be made Unto us the Body and Blood of thy most beloved Son our Lord Jesus Christ*: Which doubtless may be done with-

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<sup>c</sup> Solet autem res que significat, ejus rei nomine quam significat nuncupari — ut Petra erat Christus (Hebræis,) non signum Christi, dicit Apostolus. Aug. in Levit. Quæst. 57

<sup>d</sup> 1 Cor. 10. 4.

<sup>e</sup> Τῶν μεγάλων μυστηρίων ἀντίτυπον. Nazianzen. Οὐκ ἄρα ἢ οἷον καλεῖσθαι γάταθαι, ἀλλὰ ἀντίτυπε σῶμα ἢ αἷμα ἢ τῷ Χριστῷ. Cyril. Myf. Cat. 5. Hoc est corpus meum, i. e. figura corporis mei. Tertul. in Marc. lib. 4.

Τῷ μὲν σῶματι τὸ τῷ συμβόλῳ τέλειον ὅμοιον, [viz. Ego sum panis vite] τῷ δὲ συμβόλῳ τὸ τῷ σῶματι, [viz. Hoc est corpus meum.] Theod. Dial. cap. 8.

out any real Change in the Elements themselves: Yea, in the last Part of the Canon, long after the Priest hath said, *Hoc est Corpus meum* (by which they suppose the Substances to be changed) they say, *Through Jesus Christ our Lord, by whom thou dost always create, sanctify, quicken, bless, and give us these good Things*: Which Words being only applicable to the Bread and Wine, do shew <sup>f</sup> that the ancient Roman Church did not believe the Substances to be annihilated, no not after the Consecration.

*Fifthly*, It was long before Rome itself did determine this Doctrine of Christ's very Flesh and Blood being in the Sacrament <sup>g</sup>, viz. not much above 400 Years ago; nor was it only opposed by *Berengarius*, but the Master of the Sentences <sup>h</sup> affirmed it was only a Memorial and Representation of the true Sacrifice; and the famous *Rabanus Maurus*, *An.* 850. plainly holds <sup>i</sup>, The outward Part still to remain, and, as Bread, to be turned into the Substance of the Body; yea, *Scotus* writ a peculiar Treatise (against this then growing Doctrine) which was condemned unjustly by *Leo* the IX. not to mention now the Book of *Bertram* on this Subject.

*Sixthly*,

<sup>f</sup> *Heretici hujus seculi vident hanc Canonis particulam, eò quòd post Consecrationem adjecta sit, quasi ea verba intelligi nequeunt nisi de Pane & Vino, nam Corpus & Sanguinem Christi non semper Deus creat.* Durant. de Rit. Eccl. lib. 2. cap. 44.

<sup>g</sup> *Ante Lateranense Concilium Transubstantiatio non fuit dogma fidei.* Scot. 4. Sent. d. 11. q. 3. *In Syntaxi sero Transubstantiationem definivit Ecclesia, diu satis erat credere, sive sub pane consecrato, sive quocunque modo adesse verum corpus Christi.* Eras. Not. ad 1 Corinth.

<sup>h</sup> *Pet. Lomb. Sent. lib. 4. cap. 12.*

<sup>i</sup> *Sacramentum in alimentum corporis redigitur, virtute autem sacramenti aeterna vita adipiscitur.* Rab. Maur. de Inst. Cler. lib. 1. cap. 3.



*Sixtly*, To this we may finally annex many cogent Reasons why this Transubstantiation is not to be believed, *viz.* Because it is needless for us to expect to eat the natural Flesh of Christ here, where we come to seek a Spiritual Union with him by Faith, and an Interest in his Death, to which the Eating his Flesh would nothing conduce. Again, It is contrary to the Nature of a Sacrament, where the visible Part must remain, (as the Water in Baptism doth) to be a Foundation for the inward and Spiritual Grace: And farther, since the Heavens must contain Christ's Body to the End of the World, it is impossible it should be but one, and yet many, in several Places at once; always whole, yet often broken; received intire by every Person, and yet then at the right Hand of God; existing before, yet created by the Priest: We must deny our Reason as well as our Senses, if we can believe so great and absurd Contradictions: Nor is it imaginable if this were the Intent of our Lord's Words, how he who was then alive, and sitting at the Table, could break and give himself, or be eaten, and yet remain intire; and finally, since we see, and feel, and taste it to be only Bread and Wine as to the Substance still, unless we will deny this great Foundation of all our Notions, yea, and of our Faith also, we must not give Credit to so strange and monstrous a Conceit: Yet still we do believe that every duly disposed Communicant doth receive really *the Body and Blood* of Christ, in and by these Elements, but it is by Faith, and not by Sense. If we receive them in the Manner, and to the End which Christ appointed, they give us a lively Remembrance of his Love and All-sufficient Merit, and thereby invite our Faith to embrace this crucified Redeemer, as the Satisfaction for our Sins;

whereupon he (who is most ready to close with penitent Sinners) doth, by this Rite of his own appointing, give himself and the salutary Benefits of his Death unto such; and although the Manner be mysterious, yet the Advantages are real, and the Effect more certain than if we eat or drunk his natural Flesh and Blood. But we have diverted too far, and therefore will reserve the Meditation upon this Part, until we come to the Administration, *Sect. III. §. 3.*

§. 10. **Do this in Remembrance of me.]** Having told us what it is which is presented to us, our Lord goes on to prescribe the Manner how we must make Use of it, *viz.* as a Memorial of him: The Ministers are to **Do this** which he hath done, even to bless the Bread, and break it, and distribute it in Remembrance of his Institution: The People also are to **Do this**, that is, to take, eat, &c. in Remembrance of his Passion; and this being the great End of the Institution, the Antients were wont always here to Commemorate all the principal Acts which Jesus hath done for us, especially his Death <sup>k</sup> upon the Cross: Our Master desires us not to celebrate his Sufferings with a present Expression of Sorrow, but by a perpetual remembring of them, even as the brave *Germanicus*, lying upon his Death-Bed, desired his Friends not to prosecute his Funerals with useless Tears; but if they would shew their Love to him, to do it by remembring his Will, and executing his Commands, *Tacit.* Let us then do

<sup>k</sup> Μνησκόμενοι το πάθος αὐτοῦ in omnibus Græc. Liturg. *Memores passionis.* Lit. Clem. *Memorantes ergo & nos salutarium ejus passionum.* Lit. Basil. *Memores gloriosissima ejus passionis, & ab inferis resurrectionis, & in cælum ascensionis.* Ambr. de Sacr. lib. 4. cap. 5.

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do this last Command of our Dying Lord, and remember him in these or the like Thoughts.

It is but too apparent, Blessed Lord, how apt we are to forget thy dear Love to us, and thy bitter Sufferings for us; our continual Transgressions publish it, and our present Stupidity and Indevotion do declare it. Praised therefore be thy Goodness for these lively Emblems of thy most meritorious Cross and Passion; Oh! that we may behold them with the same Affections, with which we should have been moved, had we been Spectators of thy horrid Tragedy; so shall they imprint the Characters of thy Love so deep upon our Hearts, that neither Time nor Temptation can obliterate them. Behold, we do here most affectionately call to Mind the Humility of thine Incarnation, the Merit of thy Death, the Power of thy Resurrection, and the Glories of thine Ascension. And thus by thine own Appointment, dearest Jesus, we do shew our Thankfulness for thy Passion, our Faith in thy Resurrection, and our Hope of thy second Coming<sup>1</sup>. We will commemorate thy All-sufficient Sacrifice before the Almighty, to pacifie his Anger against us; before the World, to testifie our Hope in a crucified Saviour; and before our selves, to renew our Sense of thy inexpressible Love. We will **Do this** so often, and so sincerely, with so much Zeal and holy Passion, that if it be possible, neither we, nor any others, shall ever become unmindful of Thee; and when we cannot have the Symbols before our Eyes, the Impressions of them shall remain in our Minds, and our Lives shall witness that we are not forgetful of thee.

S. II

<sup>1</sup> In commemorationem mei, i. e. hoc modo Mortem meam predicabitis, resurrectionem annuntiabitis, adventum sperabitis, donec iterum adveniam. Ambros. ut supr.



§. II. Likewise also after Supper, he took the Cup, and when he had given Thanks] The Life of Man requires not only Meat but Drink also to sustain it, and therefore Christ hath set forth himself under both these, to shew his All-sufficiency for the Life of our Souls; and of all kinds of Drink he hath chose Wine to represent his most precious Blood: For this is called the Blood of the Grape <sup>m</sup>, and in Colour comes the nearest to it; this minds us of Jesus, who is the true Vine, *John* 15. 1. and of the Wine-Press of his Father's Wrath, *Isai.* 63. 2, 3. wherein he was grievously pressed, till all his holy Blood, yea, and his Soul was exhausted: And as Wine was given to chear Man's Heart <sup>n</sup>, and raise his decaying Spirits; so was the Blood of Jesus shed to revive poor disconsolate Sinners, with the Hopes of the divine Favour. It was the Custom among the *Jews*, for the Master of the Family, after Supper, to take a Cup of Wine in both Hands, and giving Thanks to him that created the Fruit of the Vine, to drink to all the Guests, as a Symbol of Charity, *Fag. in Dent.* 8. 10. and among the Gentiles also their Feasts were concluded <sup>o</sup> with a Cup offered to their good Genius. But our Lord hath spiritualized these Usages, and here we may behold him with Hands and Eyes

<sup>m</sup> *Deut.* 32. 14. *1 Macc.* 6. 34. Μυσικὸν ἀπὸ σύμβολον ἢ γερῆ, αἶμαλ' ἀγίε, οἶνον ὠνομασεν. *Clem. Alex. præd. lib. 2.*

<sup>n</sup> *Jud.* 9. 13. *Psal.* 104. 15. Duo sunt liquores corporibus humanis gratissimi, intus vini, foris olei. *Plin. lib. 4. c. 22.* item ap. *Homer. II. ζ.* Ἄνδρ' ὃ κεκμηῶτι μῆλ' ἔμεγα οἶν' ἔειπε. Οἶνον ἢ ἀλφίτα μυελὸν ἀνδρῶν. *Odyss. β.*

<sup>o</sup> Postremo Græci Mercurio litabant — & bono demoni, cui gratias agebant, κερῶν ἀγαθῶν δαίμονος. *Alex. ab Alex. l. 5. cap. 21. & Schol. Aristoph. Mos erat cum mensa auferenda sit, bono genio litare: Hoc, hoc mensa claudatur scypho. Sen.*

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Eyes lift up to Heaven, consecrating this Cup for an excellent Mystery, that it may be a Cup of Salvation, and of Charity, and may be offered up with Praise to the most High. When therefore we see the holy Man beginning to bless the Wine also, let us say within our selves.

*Oh! What Preparations is our gracious Master making for us, he thinks it not enough to give us his blessed Body, with the Merit of all those Torments which he suffered in the Flesh, but he is pleased to pour out his Blood, and his Life together with it, that we might drink thereof, and so take (as it were) his very Soul into us<sup>r</sup>. Alas! we are faint and feeble, ready to die and languish, and he hath made us a Cordial with his own Heart's Blood; miserable Wretches as we are, that nothing less will help us. But oh, how gracious a Redeemer have we, that will not deny us this! Behold, O Lord, we thirst, and this Wine of Joy makes us more<sup>s</sup> impatient to taste of this Cup of Salvation and Thanksgiving: Thou that hast prepared it for us, make it thy Holy Blood, and then it shall cleanse our Souls, and make us thine for ever.*

§ 12. **We gave it to them, saying, Drink ye all of this, for this is my Blood of the New Testament which is shed for you and for many for the Remission of Sins.]** Since our Saviour did give the Cup to every one of his Disciples, and plainly commands both them and us all to drink of<sup>a</sup> it, we have Cause to bless God that we are not of that Church, which hath lately<sup>b</sup> robbed the People

<sup>r</sup> Levit. 17. 14. *Ita Servius in illud Virgil. Purpuream vomit ille animam*—*Secundum eos (inquit) qui sanguinem animam dicunt.*

<sup>s</sup> *Non facile esuriens positâ retinere mensâ, Et multum saliens incitat unda sitim.* Ovid.

<sup>a</sup> Math. 26. 27. 1 Cor. 12. 13. Et Vulg. Editio Pontificiis Authentica, 1 Corinth. 10. 17. addit—*Et de uno calice.*

<sup>b</sup> *Secundum antiquam Ecclesiæ consuetudinem omnes tam Corpori quam Sanguini communicabant; quod etiam adhuc in quibusdam Ecclesiis servatur.* Aquin. in Johan. 6.

People of half the Sacrament ; and I wish that as the Legacy is preserved to us intire, and a double Portion provided for us, we would endeavour to receive it with twice as much Devotion as they do. Furthermore, when we hear the most efficacious Words of Christ pronounced, we must exercise our Faith, and not only join our Desires, that this Wine may become the Blood of Christ, but with our Hearts say *Amen* ; for it is unto us according to our Faith ; if we believe, it is to us the Blood of Christ, and that which makes us Partakers <sup>c</sup> of the Benefits thereof : And altho' it be still Wine unto our Senses, because we naturally abhor to drink humane Blood <sup>d</sup>, yet, by the Power of Jesus, and the Mercy of God, it shall make our Atonement be accepted as fully for our Expiation, as if our own Lives had been laid down, or our own Blood spilt in a Sin-Offering : For it is now to be esteemed as the Blood of the *New Covenant*, or *Testament* <sup>e</sup>. The Original Word signifies both, (*Διαθήκη*) : In the first and common Sense it is used for a *Covenant*, and those of Old were confirmed with Blood <sup>f</sup> ; nor could this New-Covenant between God and Man be made without it, because God could not in Justice grant Remission, unless some Blood were spilt, the

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<sup>c</sup> 1 Corinth. 10. 16. ——— *Communicatio sanguinis Christi.* Vatab. idem in Margin. *Annotat. vel participatio.* Græc. *ἐκ κοινωβια.*

<sup>d</sup> Similitudinem pretiosi sanguinis bibis, ut nullus horror cruoris sit, & pretium tamen operetur Redemptionis. Ambros. de Sacr. lib. 4. cap. 4.

<sup>e</sup> Matth. 26. 28. *Αἷμα τῆς καινῆς διαθήκης*, h. e. proprie, Sanguis novi fœderis ; Ita Grot. & Ham. Annot. in Titul. & Beza in locum. Latini autem Testamentum vertunt. Grotius.

<sup>f</sup> Exod. 24. 8. *Hausu mutui sanguinis fœdus faciunt* ; de Scythis Herodot. lib. 4. *Quod idem refert etiam de Medis, ut & Solinus, cap 20.*



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the visible Soul being given as a Ransom for the invisible, and this most precious Blood of Christ is that which was shed to appease the Divine Anger, and so to engage God to enter into this Covenant with us; wherefore it may be called the Blood of the New Covenant. *Secondly*, This Word also is used for a *Testament* or *Will*<sup>s</sup>, and by this Account we call the Gospel the New-Testament, because it contains our Lord's Will, and therein he hath left us as Legacies his Merits and Graces, his Spirit and his Peace, and secured them to us by his Promise; wherefore, when we see this holy Blood, it is to us as it were the Seal of the New Testament, because it shews us that the Testator hath died, and consequently assures us that all those Promises shall be made good unto us, especially that of the Pardon of our Sins; for since we and many had deserved eternal Death by our Offences, this Blood was poured forth to procure a Pardon, not for us alone, but for as many as had sinned, even for all the World; for all (saith St. Chrysostom) are many: When therefore we see this so plainly represented in the pouring forth of the holy Chalice, let us not only shew a high Estimation of that most meritorious Blood, which saves so many Souls effectually, and hath Vertue enough to redeem all the World, but also actuate our Devotion in some pertinent Soliloquies, after this, or the like Form.

*Metbinks, O my dear Redeemer, while thou art pouring forth thy most precious Blood, thou lookest on me with a Countenance mixed of Piety and Upbraiding, that I should take so little Care to save this Soul which thou hast bought at such a Rate: Do I not behold these Drops and Streams*

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<sup>s</sup>. Heb. 9. 16. 17. Testamentum est voluntas defuncti. Quinril. Viventis nulla est hereditas, Digest. & Roman. J. C. dicunt, Testamentum morte confirmatur. Grot.

*Streams to trickle down, that have sealed the Covenant of Peace, and confirmed all the Promises of the Gospel? Why then am I not swallowed up with Admiration, why do I not breath and pant after it? I came not to quench my bodily Thirst, but to wash my Soul in this salutary Fountain. Oh! how freely it flows! how perfectly it cures! Lord, let me taste thereof! Make it unto me the Blood of Jesus, for it is that my Soul thirsteth after; And now that thy powerful Word hath hallowed it, let me not by evil Thoughts, or Unbelief, Malice, or Impenitence, make it to my self an unhallowed thing; but as thou hast fitted it for the Mystery, oh fit me also to receive it. I cannot now have any more low or common Thoughts about it; I will by Faith esteem it as my Saviour's Blood, and though I am unworthy of so Divine a Cordial, yet my Soul gaspeth for it, and without it, alas, I must die and perish.*

§ 13. *Do this, as oft as ye shall drink it in Remembrance of me, Amen.*] We have here again a renewed Injunction to **Do this**, and if we have any Sense of our Redeemer's Love, or any Care of our own Souls, we shall not need to be pressed to it, but shall desire to Do it often, and yet always to do it well, not drinking it as common Wine, but as the Memorial of his Blood-shedding, in Remembrance of him, and his inestimable Kindness; but of this we have spoken before, §. 10. Only we must note, that this **Amen**, in the End of this Prayer, was anciently spoken <sup>h</sup> by the People with a loud Voice; not only to shew their joyning in the Desire, that the Elements may become truly Consecrated, but also to declare their firm Belief, that they are now to be esteemed as the very Body and  
Blood

<sup>h</sup> 1 Cor. 14. 16. 'Επει τὸ 'Απλὴ ἐστὶ τῇ σὴ ἑυχασίᾳ. Atque ubi Praefes orationes & gratiarum actiones absolvit, Πας ὁ παρῶν ἀδὲς ἐπὶ ἀρρέκει λέγων Ἀπλὴ. Just. Mart. Ap. 2.

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Blood of Christ. Let us therefore here most devoutly seal all that the Priest hath done, and unfeignedly testifie our Faith, by a hearty *Amen*. Lord, it is done as thou hast commanded, and I doubt not but the *Mystery* is rightly accomplished; I am perswaded that here is that which my Soul longeth after, a Crucified Saviour communicating himself to poor penitent Sinners. Oh! let me be reckoned among that Number, and then I shall assuredly receive Thee, Holy Jesus! Amen.

*The Paraphrase of the Prayer of Consecration.*

§. 14. O [Almighty God] infinite in Power, and wonderful in thy Goodness, Thou art [our Heavenly Father, who] to save us from eternal Misery [of thy tender Mercy] and free Compassion [didst give thy only] and well-beloved [Son Jesus Christ] not only to be born in our Nature, but also [to suffer] a most grievous and bitter [Death upon the Cross] that his Life might be [for our Redemption] from everlasting Torments to which we were forfeited.

We believe and confess it was this thy Son [who made there] on the Cross [by his own] voluntary [Oblation of himself] to that accursed Death, tho' he was but [once offered] in this manner, [a full, perfect, and sufficient Sacrifice, Oblation and Satisfaction] to thy offended Justice, not only for the Sins of some Times, or some Persons, but [for the Sins of] all Men that are, were, or shall be throughout [the whole World] so that there is none but might upon their Faith and Repentance be forgiven by the Vertue thereof.

And because there needs no other Sacrifice for Sin now, therefore our Lord Jesus appointed [and did institute] this holy Sacrament to represent it.  
[And



[And in his holy Gospel] he doth accordingly plainly [command us] to observe this Rite, thereby [to continue a perpetual] and lively [Memory of that his] most meritorious and most [precious Death]; So that his Love may be fresh in our Hearts [until his coming again] to Judgment in the End of the World.

In Obedience to this Command, we are now about to make this Memorial of his Passion; and that we may do it effectually [Hear us, O most merciful Father.]. Consider our Need of this Heavenly Food, [We most humbly beseech thee] in whose Power it is alone to feed our Souls: [And grant that we receiving] with a true Repentance and lively Faith [these thy Creatures of Bread and Wine] which thou hast chosen to express this Mystery, and partaking of them [according to thy Son our Saviour Jesus Christ's] gracious Intention and [most holy Institution] namely [in Remembrance of his] bitter [Death and] bloody [Passion] Let them communicate him unto us, that we by them [may be Partakers of his most blessed Body and Blood] and of all the Benefits of his Incarnation and his Sufferings.

But it is not in us to make these Creatures to be a Sacrament, wherefore we will do as our Lord did, and say as he said: And be thou pleased to grant, that the Words of Jesus pronounced by thy Servant, may have the same Effect upon these Elements, which they had when spoken with his blessed Mouth [Who in the same Night that he was betrayed] to his Crucifiers, as one of the last Tokens of his Love [took Bread] the Staff of Life, (as we now take this into our Hands) to resemble his taking our Nature [and when he had] begged thy Blessing (as we do also) thereon, and [given Thanks] shewing how chearfully he suffered for us [We brake it]

it] (as we this Bread) into many Pieces, an Emblem of his broken and wounded Body [and gave it to his Disciples] to whom he designed the Benefits of his Passion [saying, Take] this Pledge of your Redemption most thankfully, and by Faith [Eat] that you may be nourished by my Love, for [This is] the Communion of [my Body] and shall make you Partakers of it, as it is a Sacrifice [which is given] to God to satisfy [for you] Provided you [Do this in] a most thankful [Remembrance of me] and my All-sufficient Oblation.

Likewise also after the Paschal [Supper] that he might give himself wholly to us [he took the Cup] of Wine, which maketh glad the Heart of Man, (even as we take this) And when he had begged a Blessing on it (as we now do) and also [given Thanks] that his Blood was accepted for the Life of the World, [he gave it to his Disciples] to declare he would freely pour out his Blood for them [saying, Drink ye all] who desire a Part in me [of this] Cup, and apply to yourselves the Benefits of my Blood-Shedding: [for this is] the Communion of [my Blood] which sealeth the New Covenant, and is the Confirmation [of the New Testament] with the Promises thereof: And it shall give you a Right unto them, for this is it [which is shed] to make Atonement [for you] in particular [and for] as [many] as believe it to be sufficient [for the Remission of Sins.] Wherefore I charge you, [Do this as oft as] may be, and whensoever [ye shall drink it] let it be with great Devotion [in Remembrance of me] and of my Love, in laying down my Life for you, [Amen.] It is finished, according to thy Will. So be it, and let all the People say, Amen.

## SECT. III.

*Of the Form of Administration.*

§. I. **W**HEN the Time of Distribution is come, the Guests must not rudely and disorderly take every one his own Part, 1 Cor. II. 14. because God is the Master of the Feast, and (according to the *Eastern* Custom) he hath provided Officers to divide every one their Portion<sup>1</sup>. Wherefore the People are to receive this from the Minister, as from the Hands of God himself; and accordingly they ought to kneel in the most lowly Manner, as those do who are to receive a Favour even from an earthly Prince: For it is now the Custom of the *Eastern* and *Greek* Churches, of the *Latin* Church, and *Lutherans* also, yea, of all the World, (saith *Erasmus*) to receive Kneeling: And which is most considerable to us, our own Church (which hath Power to determine these Circumstances) hath prescribed this Posture, and withal declared it is only for Order and Comeliness, and to expresse our Humility to God, not to give any *Worship to the Elements*:<sup>k</sup> And it is a Wonder any should refuse to receive Kneeling, meerly because the Church enjoyns it, since every considering and humble Christian would chuse that Way if it were left indifferent. The whole

<sup>i</sup> Gen. 42. 34. 1 Sam. 9. 24. Hebr. כבוד: Esth. 2. 9. *Fercula singulis apposita secundum morem Orientalem.* Vid. Ham. Annotat. Luke 8. (a).

<sup>k</sup> *Non enim inclinaverunt carni & sanguini, sed tibi terribili domino.* Lit. S. Chrysoft.



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whole Time of Communicating is spent in Prayers and Praises, and therefore sure we ought to be upon our <sup>1</sup> Knees, if it were only that we might be ready to offer up our Prayers to God. It is highly probable that this Gesture hath obtained in the Western Church at least 1200 Years; and although of Old in the East they did stand <sup>m</sup>, yet it was with Fear and Trembling, with Silence, and down-cast Eyes, for they groaned in Spirit, and kept their Joy within (saith St. <sup>n</sup> Chrysost.) They came near (saith St. Cyril<sup>o</sup>,) bowing themselves in the Posture of Worship and Adoration.

As for the Words of Administration, some think they contain a double Form, both the old Roman Form, and that which Calvin did prescribe, both united by the Revisors of the Liturgy under Queen Elizabeth. It is most certain, that the ancient Church did use the first Words, **The Body of our Lord Jesus Christ**, in the Administration, to which the People answered, *Amen*, <sup>p</sup>, both to express their Desire it might be Christ's Body unto them, and their firm Belief that it was so. The next Words, **Preserve thy Body and Soul unto Everlasting Life**: as we are told by *Durantus de*

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Rit.

<sup>1</sup> *Nemo carnem illam manducat nisi prius adoraverit*: August. in Psal. 98.

<sup>m</sup> *Stemus benè, stemus in timore*. Lit. Basil.

<sup>n</sup> Chrysost. Homil. de Encoeniis.

<sup>o</sup> Προσέχου ——— κυ' π' λω, η' το' πω προσκυνήσεως, η' σιβα' σ-μαλ. Cyril. Catech. Mystag. 5. versus finem.

<sup>p</sup> *Dicit tibi Sacerdos, Corpus Christi, & tu dicis Amen*, h. e. *verum quod confitetur Lingua teneat affectus*. Ambros. de Sacram. lib. 4. cap. 5. *Universa Ecclesia, accepto Christi sanguine, dicit Amen*. Aug. Resp. ad Oros. qu. 49. Δίχε τὸ σῶμα τῷ Χριστῷ ὁπλίζων τὸ Ἀμύλ. Cyril. Catech. Myst. 5.

*Rit. Eccles. Cathol.* l. 2. c. 33. were added in *St. Greg. lib. de Sacram.* And we may gather as much from *St. Gregory's Life*,<sup>9</sup> altho' the modern Missals have altered this now. The other Part, **Cake and Eat, &c.** have for their Author Christ himself, who did administer in these Words: And if we should leave them out (as the *Roman Church* doth) we should have but half his Form. And if we do well consider the whole Frame, it appears to be nothing else but a necessary Paraphrase upon our Saviour's Words, which doth expound and fit them for every one's private Meditations; for therefore the Church appoints all these Words to be repeated to each Partaker, that every one may have Time, and Subject Matter afforded for his own particular Meditations; yet, because all are not able themselves to fix and enlarge their Thoughts, so as to deduce suitable Soliloquies and Devotions, to entertain themselves with in the Time of Administration, we judge the most practical Handling of this rare Composure, will be, to draw proper Meditations from all the Parts thereof, when we have first discovered the Method in this *Analysis*.

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<sup>9</sup> Vide *Histor. Vitæ St. Gregor. ante Oper. ejus*, lib. 2. cap. 41.

The Analysis of the Form of Administration.

§ 2. The Form of Administration hath Three Parts.

1. A Commemoration, declaring what it is — *The { Body Blood } of our Lord Jesus Christ*  
*Which was { given shed } for thee.*
2. A Petition that we may partake of the Benefits thereof, *Preserve thy Body and Soul unto everlasting Life.*
3. A Direction how to receive it.
  1. Externally. *{ Take and Eat } This Drink*
  2. Internally.
    1. In Remembrance *{ Christ died that — Christ's Blood was shed [for thee,*
    2. And *{ feed on him in thy Heart by Faith with thanksgiving. Be thankful.*



Discourses and Meditations upon the Administration.

§ 3. **W**E must now lay by all other Thoughts, and diligently compose our Souls for the Acts of holy Communion, remembering that we must feast with God by Silence and heavenly Contemplation. Let us now therefore consider how great a Work we are about to perform; let us think what Benefits we shall lose, and what Evil we shall fall into, if we do it unworthily; what Comforts and Advantages we shall receive, if we do it acceptably; Let us call to mind what need we have of the divine Assistance, and pray with *Sampson*, Strengthen us, O Lord, only this once, *Judg. 16. 98.* Let us remember our Sins afresh to humble us, and review our Wants; both that we may have them ready to spread before our Lord, and that we may thereby stir up in our selves fervent Desires



after his Grace and Mercy: And let nothing divert us from those Thoughts, unless our Charity to our Brethren. For when we hear the Minister use these Words to the rest of the Congregation, we shall do well most heartily to wish this Holy Communion may be Life to every Soul, so that all who sit together at this blessed Feast, may also meet in Life everlasting: And as the Minister is drawing near to you, consider the Sound of his Master's Feet is behind him; wherefore labour to express the same Reverence both in Soul and Body, as you would do if Jesus were visibly present with a Train of glorious Angels: Say, as the Primitive Christians did <sup>g</sup>, *Lord, I am not worthy thou shouldst come under my Roof!* And at the Sound of his Words let your Heart leap within you for Joy; and say, *Whence is it that my Lord himself should come unto me?* And then according as you have Opportunity, you may from these very Words be furnished with most pertinent Meditations.

*Meditation before the receiving of this Bread.*

**§. 4. The Body of our Lord Jesus Christ.**

**An Act of Faith.**

*O Eternal Word of God, by whose Power all Things were made, I will not ask how thou canst give me thy Flesh to eat, because I am abundantly satisfied in thy saying, This is my Body: Since thou canst make*

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<sup>g</sup> Porro moris erat Communicaturis dum accipiebant Eucharistiam dicere, Domine non sum dignus ut intres sub tectum meum. Authore Origine, Homil. 6. in Divers. ap. Durant.

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it become to me, whatsoever thou sayest it is<sup>h</sup>. I believe, Lord, help my Unbelief! What though my Senses assure me, the outward Substance and its Accidents still remain; yet my Faith and my Experience tells me, there is an Efficacy therein, beyond the Power of any other Thing: Alas! the Flesh would profit me nothing, John 6. 63. for he that is joyned to thee must be one Spirit, 1 Cor. 6. 17. O let these Sacred Symbols therefore make me Partaker of thy Nature, and a Partner in thy Merits; let them unite me to thee, ingraft me in thee, and make that Body mine which did suffer Death for me; and then I shall seek no farther, but be more happy than if I could understand all Mysteries: Sure I am, This is thy Body in Sacrament; it communicates to us the Blessings and Benefit thereof; tho' presented in a Figure, and by a Holy Rite, yet it is to all its Purposes that which it doth represent: I will therefore receive it as thy Body, and esteem it infinitely above all other Food, that I may not be judged for not discerning thy Body. O let it be unto me according to my Faith. Amen.

*An Act of Humility.*

I am a sinful Wretch, O Lord, and yet if I bid thee depart from me, I banish all true Happiness from my Soul. I long for thy Presence; but how shall I entertain thee? Thou wast born of a pure Virgin, wrapped in clean Linnen, laid in a new Tomb, and dwellest now where nothing defiled can enter; but never was there so an unworthy an Apartment prepared for thee as my polluted Heart, into which I durst not presume to bring thee, but that I know thou canst make it clean. However, when by Faith I see that Body which all the

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Angels

<sup>h</sup> Oportet igitur & nos in sumptionibus Divinorum Mysteriorum indubitatam retinere fidem, & non querere quo modo? D. Bernar.

Corpora is substantia retinet speciem, sed virtutis divine invisibili efficientia probat adesse presentiam. Cyr. de Coen. Dom.

Angels of Heaven worship, I cannot but abhor my self in Dust and Ashes; I am amazed to see such a Majesty come to visit a Sin-sick Soul in so poor a Cottage; yea, I cannot but tremble at thy Presence, O thou King of Glory, because I am so overspread with the Filth of Sin. But I will lament those Corruptions which I cannot fully purge away, and beseech thee not to despise me, tho' I do deserve it. I do profess my self unworthy, but thy Condescension in stooping to me will be the more illustrious\*, and if thou hast less Delight in me for the present, thou shalt have more Glory by me afterwards, when thou hast changed my vile Body, and made it like to thy glorious Body, according to thy mighty Power, Amen.

### S. 5. Which was given for thee.

#### An Act of Love.

Holy Jesus, I am not worthy to touch this blessed Body as it is thine, yet I presume to approach because thy Love hath made it mine. This is the Sacrifice for my Sins, the Price of my Redemption, and that by which my Soul was ransomed from Hell, and rescued from a dreadful Execution; it was given for me, and it shall now be given to me: And hast thou prepared such a Propitiation for me, and offered it unto me, which is dearer to thee than thousands of Gold and Silver? Lord, I am even ravished with thy Love, and transported with Affection to thee, who hast regarded me a forlorn Creature, and disappointed my Enemies that waited to see my Fall: Dear Saviour, I will love thee with all my Powers

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\* Majoris enim pretii beneficium est quod praestatur indignis. Salvian.



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Powers, and strive and pray that I may love thee more and more, as fervently as ever any of thy Saints have done; I will give my self unto thee, and despise all other Things in Comparison of thee; and when I have once tasted of this all saving Sacrifice which was given for me. I am perswaded that neither Life nor Death, Pleasure nor Pain, Things present or Things to come, shall ever be able to separate me from the Love of God which is in Christ Jesus our Lord. Amen.

§. 6. Preserve thy Body and Soul to Everlasting Life.

An Act of Desire.

O my Celestial Food, the Bread that came down from Heaven, how doth thy Sweetness, and my own Necessities invite me! My Body, alas! is liable to temporal, my Soul to eternal Death: And behold here is the Medicine of Immortality, which will remove the Sting of the first, and destroy the Power of the second Death; which will fill me with the Graces which I want, fit me for the Glory which I desire, and advance my Soul and Body above the Power of Corruption. I feel a mighty Hunger created in me, an Appetite kindled after these incomparable Dainties, which nothing but this heavenly Manna can satisfy: Behold I despise the Meat which perisheth, and feedeth for Destruction; and I long with a great Impatience to taste of this Body of Christ, of which I may eat and live for ever, which will make the Grave unable to hold me, and Hell not dare to shut its Mouth upon me: O make no long tarrying, but give me now and ever this Bread, for I desire nothing but Christ, and if I want this Repast, I shall faint or die before I come to the Mount of God.

*A Meditation when the Bread is offered to us.*

**§ 7. Take and eat this.**

*An Act of Admiration.*

When is it, that my Lord himself should come to me? No sooner doth his Voice sound in mine Ears, but my Heart within me leaps for Joy. Oh blessed Tidings to my poor Soul, almost famished with feeding on Husks and Vanity, faint and languishing with Grief and Fear! And behold thou sayst, **Take and Eat**, thou offereſt thy ſelf unto me, and commandeſt me to feaſt upon thy own Fleſh, yea, upon all thy Merits and Graces. Lord! thou reacheſt out moſt freely that which I need infinitely, and that which I wiſh for above all Things. Adored be thy admirable Bounty, in Compliance wherewith (unworthy tho' I am) I do ſtretch out a trembling Hand, I do open my Mouth, yea my Heart to receive thee. Open your Doors, O ye Gates of my Soul, and the King of Glory ſhall come in; Rejoyce and be exceeding glad, for behold thy King cometh, meek and lowly, to viſit the meaneſt of his Servants. Come, Lord Jeſus, come quickly.

*A Meditation while we eat the Bread.*

**§ 8. In remembrance that Chriſt died for thee.**

*An Act of Contrition.*

O my Soul, behold how thou haſt incenſed the Ma-  
jeſty of Heaven! See how he gives up the moſt in-  
nocent and moſt Holy Jeſus, thy beſt, thy only Friend,  
and

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and his own dear Son, to be tortured and tormented for thy Sins! Oh how cruelly was he scourged with Whips, wounded with Thorns, loaden with the Cross, torn with Nails, pierced with a Spear, and rack'd on the most painful Instrument of Death! His lovely Face is defiled with Blood and Spitting, his Ears filled with Taunts and Curses, his Eyes drenched in Tears for the Ruin of his Enemies, and his Soul amazed at the Terrors of the Divine Wrath; till at length, all wounded, broken, and bloody, with many Groans, yet with admirable Patience, he breathes out his holy Soul: And yet whatever he suffered was my Portion; my Pleasure hath been his Pain; my wicked Life hath caused his bitter Death. Wretch that I am, to live in such a manner, that nothing else could satisfy or make my Peace! But here I come this Day to call my Sin to Remembrance; I will look on thee whom I have pierced, with a most tender and sympathizing Affection; and while I break this holy Bread with my Teeth, I will commemorate how thou wast bruised for our Iniquities, and how our Offences did grind thee with Grief and Pain. Holy Saviour, I am angry at my self, and full of Anguish, to see what I have brought upon thee; I am sorry with all my Heart that I have given Harbour to thy Murderers: But I hope this most dismal Spectacle shall mortify in me all Desires after Evil; and make me abhor all those desperate Pleasures, which must be so dearly paid for by thee, or else stand charged upon my Account for ever. No, no, I will never crucify thee again, by renewing my Disobedience, for I have done too much already.

*A Medi-*

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<sup>1</sup> *Est enim tanta vis crucis Christi, ut si ante oculos ponatur, & in mente fideliter retineatur, ita ut in ipsam mortem Christi intentis oculis adspiciatur, nulla concupiscentia, nulla libido, nullus furor, nulla potest superere invidia.* Origen. in 7. ad Rom.



*A Meditation after the Receiving of the Bread.*

**S. 9.** *And feed on him in thy Heart by Faith, with Thanksgiving.*

*An Act of particular Application and Gratitude.*

*Hail, holy Lamb of God! thrice welcome art thou to a poor perishing Sinner. Was it not enough that thou shouldst suffer so much for me, but thou wilt also give all the Purchase of those Sufferings to me? Thy Loving-Kindness is truly admirable. Thou hast taken my Sins on thy self, and communicated thy Righteousness unto my Soul. Lord, while I believe and consider the Benefits of thy Passion, I am revived and filled with an unmounted Vigour: My Conscience doth accuse me of many and grievous Sins; but I do here most humbly and thankfully set forth this perfect Sin-offering before thy Divine Majesty, and I know thou canst not except against it; I believe it is sufficient to atone thy Anger. What I owe be hath discharged; what I have deserved be hath endured; so that for his Sake I hope thou wilt set me free. Blessed Jesus! How is my Soul refreshed, that it is thus restored again to thy Father's Love! Let Heaven and Earth praise thee, and declare the Merit of this glorious Sacrifice, and I will bless thee while I have my Being: I will love thee because thou hast loved me better than thy own Life; my Heart shall feast with Joy, and eucharist upon the Pleasures and Comforts which I expect to draw from this Celestial Food. I have received thine immaculate Body, and it shall cleanse my sinful Body, and teach me by the Vertue of so rare an Example, to relieve my poor Brethren, for whom thou hast died; and to conquer my Enemies by my Charity, for thus thou hast done to me: And both my Lips and*

my Life shall set forth thy Praise. I begin to feel my self  
one with thee already, and I will wait till I am perfectly  
united to thee in everlasting Glory. Amen.

*Meditations before the Receiving of the Cup.*

§. 10. The Blood of our Lord Jesus Christ.

An Act of Acknowledgment.

It will not suffice me, dearest Saviour, to receive thee  
in Part only, for I must be wholly thine, and (blessed  
be thy Name) thou art willing to be wholly mine also. Thou  
hast already given me thy Holy Body to cleanse my Nature,  
and now thou art preparing thy precious Blood to wash  
away my Guilt. My Sins have poured out every Drop  
thereof, wherefore thou presentest it to me by itself, to  
shew how truly thou didst suffer Death for me. And now,  
O my Redeemer, thou hast said, this Cup is the Commu-  
nion of thy Blood, and thy Truth is unquestionable, thy  
Power is infinite, and thy Love was such, that thou ga-  
vest thy Heart's Blood for me; I will receive it therefore  
as the Blood of the everlasting Covenant, the Seal of all  
the Promises of thy Holy Gospel. I have, indeed, (vile  
Sinner that I am) drunk in Iniquity like Water, and  
therefore am unfit to taste this Water of Life, and yet I  
shall perish without it; for I am all over defiled, and this  
is the Fountain which thou hast opened to cleanse us; I am  
scorched with the Flames of evil Lusts, and unruly Pas-  
sions, and this is the Cup which thou hast provided to cool  
and refresh us: O thou Medicine of Immortality, my  
Soul longeth for thee: What Value is sufficient for me to  
put upon this Heavenly Cordial? How can I reverence it  
enough, since the God of Heaven esteemed it a Price suf-  
ficient for Millions of perishing Mankind? Lord, let me  
taste,

taste, and my Soul shall live; let me wash in this Laver before I come to thy great Tribunal, so shall I be whiter than Snow.

§. II. Which was shed for thee.

An Act of Repentance mixed with Faith.

*Was there ever so base a Wretch as I have been, who have accounted those Sins small and trivial, yea, and made them my Sport and Pleasure, which have pressed down and wounded the Holy Jesus, till he is all over drenched in his own Blood! Woe is me, I have easily committed that which nothing but these Streams can wash away. O ye accursed Lusts, ye have by wicked Hands taken, crucified, and slain the Lord of Life, and if he had not sustained your Fury, ye had delivered me over to everlasting Burnings: I do abhor and detest ye all how dear soever you have been to me: The Sight of my bleeding Saviour hath stirred up my Indignation against you, and I will revenge his Blood upon you, by sacrificing you all at this Altar. How can my Eyes but drop down Tears of Contrition, when they behold thee pouring forth Rivers of thy Blood? But while I grieve to see thy bleeding Wounds, I must not forget for whom thou didst sustain them; thy Blood was shed for me, because my Life was forfeited; why art thou then so cast down, O my Soul? Wilt thou dishonour that Price by thy Doubts and Fears which God hath accepted for all the World? Cannot that Sacrifice which appeaseth the Divine Wrath, satisfy thy Faith? Be not afraid, only believe, and be assured, he will not cast away those whom he hath bought at so dear a Rate; for thee it was shed; for thee it is prepared; open thy Mouth wide and he will fill it.*



§. 12. *Preserve thy Body and Soul unto Everlasting Life.**An Act of Supplication.*

O Lord, I tremble at the Apprehension of all those Evils that stand between me and thy Glory. Behold, the Grave gapeth for my Body, the infernal Pit threatens to swallow my Soul, and Satan is ready (were he permitted) every Moment to devour me; wherefore I beseech thee, sprinkle me with thy All-saving Blood, that the destroying Angel may pass over me: Let me drink of this Cup of Life, and so shall my Body be free from Corruption, and my Soul from Condemnation; Death shall be defeated, the Grave dismantled, and Satan disappointed: Let me drink of thy precious Blood, that I may receive thereby Abundance of thy Spirit, so shall my Body be hallowed into a sacred Temple, and my Soul shall be replenished with such Graces that I can never perish. Sweetest Jesus! How desirable are thy Provisions? Oh, let us not always languish without them, but pity our dry and parched Souls, and water them, we entreat thee, with these living Streams, for behold we thirst, and long with a mighty Passion to drink of this Fountain of Life, that we may not faint in our Journey to those Rivers of Pleasures which are at thy right Hand. Oh, give us this divine Cordial at present, and make it to us a Preservative for Body and Soul to everlasting Life. Amen.

A Me-

*A Meditation on the Receiving of the Cup.*

**S. 13.** Drink this in Remembrance that  
**Christ's Blood** was shed for thee.

*An Act of Commemoration.*

*How chearing is this Cup to me, Blessed Jesus ! which was so dreadful unto thee ; it was thy Agonies, and thy Wounds, which afforded me this Wine of Joy. Thou didst find how bitter it was, when thou wert appeasing an offended God, but Taste how sweet it is now, that thou hast made him a tender and reconciled Father ; I receive this Cup, O my Saviour, as a new Pledge of thy dearest Love ; for, from those Pits whence these Rivulets did flow, I can discern thy Heart bleeding in Pity to my Misery, and sick of Love. And since thou didst here give me a Right to that great Expiation which thou hast made, I do most humbly commemorate the same before the Father of Heaven, as the full Satisfaction for my innumerable Debts ; and I will remember the Dolours of thy Cross with a brisker Sense than ever, because thou hast made me drink of thy Blood, and given me thy Soul, thy Life, and thy Spirit ; so that now I will live no more, but thou shalt live in me, because we have mingled Souls, and thou hast joyned me to thy self by the Communications of thy Spirit. O let nothing separate that which thou hast so graciously joyned together.*

*A Me-*

*A Meditation after the Receiving of the Cup.*

§. 14. *And be thankful.*

*An Act of Thankfulness and Resolution.*

*Praise the Lord O my Soul, and all that is within me bless his Holy Name, for now I find the Mercy and the Peace, the Comfort and the Grace which flows from the Death of Christ; let all the World know what he hath done for my Soul, he hath rescued me, and many of my poor Brethren round about me, from the nethermost Hell: Wherefore I will love thee, Holy Jesus! more than I can express, and I will love them for thy Sake: And since thou hast given thyself, thy Merits and Graces to me; and sealed a New Covenant with me in thy own Blood, I do here bind myself by this sacred Cup, to be sincerely thine<sup>m</sup>. I will spend my Time and Strength in thy Service; yea, and sacrifice my Blood to bear Witness to thy Truth, if ever thou callest me thereunto. I will never betray nor forsake thee, but live and die with thee, for I have sworn, and am stedfastly purposed to keep thy righteous Judgments. Oh, let me never unhallow that Body, nor defile that Soul in which the Lord Jesus delights to dwell; let no Oaths or Lying prophane those Lips; no Obscenity or Intemperance pollute that Mouth, by which those holy Symbols have passed. And methinks I feel new Desires, and new Hopes, my Nature seems renewed, my Blood refined, my Soul full of holy Vigour, blessed be thy Name for it, let thy Mercy keep me in this happy Temper, till I have accomplished all my Resolutions. Amen.*

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§. By

<sup>m</sup> Mos est regibus quories in societatem coeant, implicare dextras, pollicesque inter se vincire. Mox — levi ictu cruorem eliciunt atq; invicem lambunt; id foedus arcanum habetur, quasi mutuo cruore sancitum. Tacit. *Annal.* lib. 12.



§. 15. By these and such like Contemplations, you must keep your Minds imployed all the Time that the Heavenly Banquet doth continue; and if the Congregation be numerous, and there be farther Opportunity, the devout Soul will easily find more Fuel to nourish these Flames, (*viz.*) by considering the Necessities of all Mankind, the Calamities of the Church, the Miseries of the Sick, the Wants of the Poor, the Condition of our Relations, Friends, and Acquaintance, and recommending them all with an effectual Charity to Almighty God, thro' Jesus Christ: As also by lamenting its own Unworthiness and Indispositions, by recollecting all its present Wants, both Spiritual and Temporal; by surveying the Difficulties and Dangers of that pious Course now undertaken, and by calling upon the Father of Mercies, for Grace and Relief, for Courage and Strength, for Support and Protection, in order to each of these: So likewise by doing Acts of mental Charity, to be put in Execution afterwards, *viz.* Resolving for the Sake of Jesus to forgive, and to do good to our Enemies; to reprove Sinners, instruct the Ignorant, help those are in Need: And finally, by contemplating of the Wisdom and Advantage of a Holy Life, the Comfort and Peace of a Happy Death, the Joys and Felicities of the Life of Glory, with the Pleasures of those Souls that behold Jesus Face to Face: These, and many more, which the good Spirit will offer, we must improve as much as the Time will give us Leave; because to look about us, or to unbend our Thoughts, while the Celebration is in hand, is a Sign of a carnal Heart, and a base Spirit, that is weary of conversing with God: It is an Affront to the Blood of Christ, it exposeth us to Satan's Malice, and prepares us for evil Suggestions, which unguarded Souls fall into sooner here than elsewhere:

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where : And to conclude, it will make our Lord  
abhor us, the Spirit forsake us, and turn the Cup of  
Blessing into Poison, and a Curse. Wherefore, be  
very watchful, that no evil or impertinent Cogita-  
tion do divert you, till the *Post-Communion* doth  
begin, and then you must have no other Employ-  
ment, but to joyn with the Minister in that Part of  
this Holy Office also.



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X 2

PART




# PARTITION IV.

## *Of the* POST-COMMUNION.



### SECT. I.

*Of the Post-Communion in general, and in particular of the Lord's Prayer.*

§. I. T is a Rudeness in Manners to depart from the House of our Friend as soon as the Tables are removed, and an Act of Irreligion to rise from our common Meals <sup>a</sup> without Prayer and Thanksgiving. How much more absurd and impious then were it for us to depart so abruptly from the Lord's Table? Our Church hath therefore here provided this concluding Banquet of Prayers and Praises, imitating our Saviour's Pattern, who concluded his

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<sup>a</sup> Ἀρχόμηναι τε καὶ παυόμενοι γεγεῖραι ἢ δεῖν De Essenis, Porphy. de abst. lib. 4. Sect. 12. *Gratias agere debent & cum hymno à mensâ devenire.* Chrysol. Homil. 83. in Matth.



his last Supper with that excellent Prayer, *John* 17. as well as with that Hymn, *Matth.* 26. 38. (which is supposed to have been the Paschal *Hallelujah* :) And all Churches do finish this heavenly Feast in like Manner as the following Particulars will demonstrate : It is our Part, therefore, to take Care, that the Vigour of our Devotion does not remit, for we ought to perform these Duties also with the same Affections : It is the first Testimony which we give of that Piety that we have vowed ; and, if well done, will be like the Digestion, and turning this heavenly Food into Spiritual Nourishment : We do not eat our common Meat only to please our Palate, but to support and strengthen our Nature, and to make us more fit for our Employment : In like Manner we do not partake of the Blessed Eucharist, to put us into holy Raptures at present only ; but to strengthen our Souls, and put them into better Frame for all Duties which we owe to Almighty God, so that now we must give the first Experiment of our having worthily received,

§. 2. *The Lord's Prayer* is placed in the first Entrance upon this Part of the Office, both in Imitation of Antiquity<sup>b</sup>, and because it cannot any where be used more properly. For having now been made Partakers of Jesus, and his Spirit, it is fit the first Words which we speak should be his, as if not we, but he lived and spake in us ; and surely these Divine Words can never be more effectual, than when we have the Blessed Author of them so fresh in our Memories, and have so lately set forth his most meritorious Death. We have

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<sup>b</sup> *Docuit Apostolos ut quotidie in Corporis illius sacrificio, credentes andeant loqui, Pater noster.* Hieron. in Pelag. lib. 3. Vid. Aug. Ep. 59. Greg. lib. 7. Ep. 63.

have in this Sacrament received him, and we know that unto as many as receive him, he gives them Power to become the Sons of God; so that we may all, with one Heart and Voice, now say most chearfully, **Dur Father**, and apply every Petition to the present Occasion in this or the like Manner.

*The Paraphrase of the Lord's Prayer.*

O Lord, who hast now sealed our Adoption, and made us Members of Christ, we make bold to call thee [**Dur Father**] and do lift up our Hearts to thee [**which art in Heaven**] to bless thee for this mighty Favour, wishing that [**Hallowed**] and for ever blessed may [**be thy Name**] throughout all the World: Thou hast made us thy Servants now by Grace, therefore, O let [**thy Kingdom**] of Glory [**come**] as soon as thou pleasest: In the mean time, since we have been fed with Angels Food, we pray that [**thy Will**] may [**be done**] by us thy Servants [**in Earth**] as readily and as constantly [**as it is**] ever done by those blessed Spirits [**in Heaven**]. We cannot distrust thy Providence for earthly Things, since thou hast given us thy own Son, and fed us with his Body and Blood; wherefore we will only beseech thee, to [**Give us this Day**] so much as is necessary for our Subsistence, even [**our daily Bread**] to enable us to serve thee: [**And forgive us**] by the Merits of that prevailing Sacrifice, now commemorated, all [**our Trespases**] by which we have deserved that Wrath which Jesus hath endured. Lord, pardon us, therefore, [**as we**] by thy Example in this Feast of Love, do freely [**forgive them that**] have done any  
Tres-

**Trespas against us.]** And do thou not only remit what is past; but, lest we lose our Comfort, and break our Vows, O **[lead us not]** neither suffer us to fall **[into Temptation]** which we expect with more Violence, now that we have renounced the Bondage of Satan; **[but]** we trust in thee, O Lord, and call upon thee to **[deliver us from]** all **[Evil]** Temporal, Spiritual, and Eternal. <sup>c</sup> **[For thine is the Kingdom]** over all, especially over us, who have now sworn Allegiance unto thee. Thou only hast the Might and **[the Power]** to secure us. And therefore to thee shall all the Praise **[and the Glory]** be given by Men and Angels **[for ever and ever.]** O do thou therefore to these our Requests say **[Amen]** that we may also joyn in thy Praises: So be it.



## SECT. II.

*Of the first Prayer in the Post-Communion.*

§. I. **T**HAT the Eucharist was always concluded with a Hymn, is observed by all; but we affirm there were Prayers also made after it, as appears by that Prayer of our Saviour, *John* 17. and also, from the Custom of the *Jews*, who finished the Paschal Solemnity with Prayers

X 4

as

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<sup>c</sup> Note, That the Doxology is here used, because this Part of the Office is Eucharistical.



as well as Hymns <sup>a</sup>. And for the Christians, St. Cyril warns them <sup>b</sup> not to depart till the last Prayer be done. Besides, the joint Consent of all the ancient Liturgies shew, that all Churches had such Prayers. As for this Form, the principal Clause thereof, of offering up our Bodies and Souls, is taken from St. Paul, *Rom. 12. 1.* and it is a main End of this Sacrament (though the *Roman Mass* is wholly silent in it :) The rest of this Prayer (although the Words be modern) in Sense agrees with many of the ancient Forms, and is so well contrived, as it may not only serve to exercise our Devotion at present; but teach us how to demean our selves so afterwards, that we may retain the Benefits which we have received, as the more particular Consideration thereof will shew.

The

<sup>a</sup> *Hoc ita gesto pater familias preces mensarias ad finem precari pergit.* Buxt. Synag. cap. de Pasch. 13.

<sup>b</sup> *Εἰτα ἀναπαύσας τὸν ἑαυτοῦ, &c.* Cyril. Mystag. Cat. 5.

The Analysis of the first Prayer in the Post-Communion.

§. 2. This First Prayer consisteth of Three Parts;

1. A Supplication to the Father,

1. For the Acceptance of our Sacrifice of Praise,

2. For the Benefit of the Oblation made by Jesus Christ.

1. A solemn Dedication.

1. The Thing dedicated,

2. The End of the Dedication,

2. An Oblation of our selves, by

2. A Petition for Grace to make good this Vow,

3. An Act of Humility, expressed in

1. Acknowledging our Unworthiness,

2. Petitioning to be mercifully accepted,

3. A Doxology to the whole Blessed Trinity,

O Lord our Heavenly Father, we thy humble Servants entirely desire thy Fatherly Goodness mercifully to accept, &c. Most humbly beseeching thee to grant, that by the Merits and Death of thy Son Jesus Christ, and through Faith in his Blood, &c.

And here we offer and present unto thee, O Lord, our selves, our Souls, and Bodies, To be a reasonable, holy, and lively Sacrifice unto thee.

Humbly beseeching thee, that all we who are Partakers of this Holy Communion, may be full filled with thy Grace and heavenly Benediction.

And although we be unworthy, through our manifold Sins, to offer unto thee any Sacrifice;

Yet we beseech thee to accept this our bounden Duty and Service, not weighing our Merits, but pardoning our Offences:

through Jesus Christ our Lord, by whom, and with whom, in the Unity of the Holy Ghost, &c.

A Practical

*A Practical Discourse upon the first Prayer, with  
Meditations after the Communion.*

S. 3. **O Lord, our heavenly Father, we thy humble Servants entirely desire thy fatherly Goodness, mercifully to accept this our Sacrifice of Praise and Thanksgiving.**]  
The devout Soul being newly refreshed with these heavenly Comforts, and even ravished with Joy to find him whom she loved and longed after, desires now an Opportunity to express her Gratitude: But, alas! What have we to return? We can make no Requital, only we must acknowledge the Favour, and offer up a Sacrifice of Praise for it; and since this is all we can do, we had need do this very well; but if we reflect upon the Manner, even of this Oblation, we shall easily perceive there have been many Defects; so that, without a merciful Acceptance, it would never avail us in the Sight of God; how apparent is it, that we have not praised God so affectionately and unfeignedly as so infinite a Mercy doth deserve? Wherefore, if we be really his *Humble Servants*, the first Thought in our Hearts, and the first Word in our Mouths, will be the Confession of our Failings, even in the whole Office, from the Beginning to the End; for the Antients called the whole Communion the *Sacrifice of Praise*<sup>c</sup>, (as our Church here doth) whereas the *Romanists* only call it a Sacrifice<sup>d</sup>, without any other Addition: But it is not the Sacrifice of Christ which we here speak of; for that is always pleasing to God,  
and

<sup>c</sup> *Ecclesia immolat in Corpore Christi sacrificium laudis*, Aug. lib. 1. in advers. legis, cap. 20.

<sup>d</sup> *Præta ut hoc sacrificium, quod oculis tuæ Majestatis indignus obtuli*. Missel. Rom.



and was absolutely perfect; but it is our own Peace-Offering, in Commemoration thereof, in which there have been many Failings; and therefore we desire and beg that it may be accepted in Mercy, so that our Infirmities may not deprive us of the Benefit and the Comfort thereof, to which Purpose let us thus Meditate.

*When I compare thy Acts with mine, Holy Jesus, I am exceedingly ashamed to behold so vast a Disproportion. Thou givest me thy Merits and Graces, thy Life and thy Love at present, and hast promised thy Kingdom to me in Reversion, and I have scarce returned this with the intire Devotion of one half Hour: Oh! how little is my obdurate Heart affected with the Sense of my own Guilt, the Fears of the Divine Wrath, or the Apprehensions of thy Sufferings? Tet, Lord, I do desire, and did endeavour to praise thee, so that I hope thou wilt consider my Infirmities with much Compassion, and measure my Services, not by the Exactness of the Performance, but by the Sincerity of my Wishes, so shall I be accepted before thy heavenly Father, and by the Mercy of that Acceptance be obliged unto thee for ever.*

**S. 4.** Most humbly beseeching thee to grant, that by the Merits and Death of thy Son Jesus Christ, and through Faith in his Blood, we, and all thy whole Church, may obtain Remission of our Sins, and all other Benefits of his Passion.] Our heavenly Father doth not at any time require our Praises, meerly for the Advancement of his own Glory, but that we may thereby be the more fit to receive greater Benefits from him: Thus in the Design

• Οὐδὲν ἄλλως ὁ Θεὸς ἀποδέχεται ὡς ψυχρὴν ἀγωνίαν καὶ δακρύον, τὸτο μόνον παρ' ἡμῶν ἐπιζητᾷ, ἵνα ἡ ἡμετέρα πάλιν πλεονα ἡμῶν ὡς ἀρχή. Ch. in Gen. Hom. 52.

Design of this Holy Sacrament, he doth not only intend it as a Sacrifice of Praise for the Death of Christ, but as a Means to convey the Blessings thereof to us; wherefore we must, in the next Place, petition that we may find the happy Effects of our Lord's Passion, and then we shall have good Grounds to turn this Memorial thereof into Eucharist and Thanksgiving; we have beheld that Sacred Body broken, and that precious Blood spilt, in a Mystery, which is sufficient to atone our Sins, and the Sins of the whole Church; and we have now perceived our own Need of Mercy, and we are in perfect Charity with all Christian People, so that it is now most proper for us to pray, that so excellent a Price may not be paid in vain, so glorious an Offering may not want its due Effects: But that by this Sacrifice, as the meritorious and moving Cause, and by our Faith therein, as the instrumental. *we and the whole Church* may find *Remission* at the Hands of God: This is the great End of our Communicating; and if we would most earnestly intreat for it, we may thus enlarge our selves.

*Gracious Lord, we have blessed the efficacious and all saving Sacrifice which thy Son hath offered for us, we have remembred it, and beheld thy Name for it, as well as we are able, though not so highly as we are obliged to do<sup>f</sup>. For the Benefits thereof are inestimable. O let them not all be lost unto us, for Want of Faith to believe and receive them! There is no Want of Merit in Jesus to deserve, no Want of Mercy in thee to bestow Remission; Oh, let there not want in us, or in any of those for whom Christ died, Grace to accept this Pardon. Behold, Lord, how we*  
*struggle*

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<sup>f</sup> *Gratias agimus Deus omnipotens, non quantum debemus, sed quantum possumus. Liturg. S. Clement,*

struggle under a load of Guilt, a troubled Conscience doth perplex us, our remaining Corruptions oppose us, the Decay of our Graces doth deject us, and lo, here is an effectual Remedy for all these Evils; help us, we beseech thee every one, so to apply it, that both *We*, and our Brethren, whom we love as own Souls, may find a blessed Cure. Who was ever reconciled to thee but by Jesus? Or who was ever so much thine Enemy, but this Holy Sacrifice hath made their Peace? And shall it be ineffectual only to us? Dear Father, let us find the Efficacy thereof in our selves, and discern the Fruits thereof in all the Members of thy Church; so shall we be engaged to praise thee more and more for this great Salvation, through Jesus Christ. Amen.

S. 5. And here we offer and present unto thee, O Lord, our Selves, our Souls and Bodies, to be a reasonable, holy, and lively Sacrifice unto thee.] They that are truly sensible of that infinite Mercy which God hath shewed them, will not think the Praises of their Lips a sufficient Return, but when they have paid them, will still ask with David, *What shall I return to the Lord for all the Benefits he hath done unto me?* Psal. 116. 11. If he required Sacrifice, Psal. 51. 16. they would give the fairest of their Flock; yea, if it were expected, they would lay down their own Lives in Sacrifice. But no other Sin-Offering besides that which Jesus hath made, is desired by the Almighty; only a Body hath he prepared us, Psal. 40. 8. And St. Paul beseeches us, by the Mercies of God, to offer up that as a living, holy, and acceptable Sacrifice; and considering that our Saviour hath offered up his Body for us, this is no more but our reasonable Service, Rom. 12. 1. By this Apostolical Direction therefore, we do here make this Oblation of our selves, which  
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(though wholly omitted in the Mass) was anciently a considerable Part of the Sacrifice to be offered up at this Altar (called, upon that Account, *Mensam Rationalem*, by Theodoret, *Serm. 6. de Prov.*) and thence it is that Eusebius <sup>g</sup> mentions it as an Essential Part of this Office. *We offer* (saith he) *the Eucharist with Religious Hymns and Prayers to God for our Salvation; yea, we consecrate our selves wholly to him, and to his High-Priest, the Word; dedicating our Bodies and Souls to him:* And because all that we have done hitherto is in vain without this; we will *First*, by several Reasons, evince the Necessity of thus Offering up our selves at this Ordinance; and, *Secondly*, direct the Manner how it is to be done. *First*, We have many peculiar Obligations to this Duty just now laid upon us; wherefore, let it be considered: *First*, That our Lord Jesus hath here represented to us, how he hath given himself for us, and offered up his Body and Soul, to deliver our Bodies and Souls from everlasting Torments in Hell Fire; and is it not most reasonable (according as the old Roman Law determined <sup>h</sup>) that he who is saved from Execution, and rescued from the Sword of an Enemy, should spend that Life which he hath received, in the Service of his Deliverer? We must now esteem our selves no more to be our own, since we are bought with a Price, *1 Corin. 6. 20.* such as the greatest Lover never gave for the Purchase of his best Beloved, even with the precious Blood of Christ; and can we be so ungrateful and unjust as not to consecrate our selves to his Service who hath redeemed us? *Secondly*, He doth, in this Sacrament, give himself to us, intending to be with us, and dwell in us; wherefore it is most equal

<sup>g</sup> Euseb. de Demost. Evang. lib. 1. cap. 10.

<sup>h</sup> Grotius de Jur. Bel. & Pacis, lib. 3. cap. 9. Sect. 10.

equal that the Covenant should be mutual, and that we should give our selves to him: As we must have him, or nothing else will profit us; so we must give our selves to him, or nothing else will please him<sup>i</sup>. If he please to make us happy in his desirable Presence, we must dedicate our Bodies to the Temples<sup>k</sup> of the Holy Ghost; our Souls to be Houses of Prayer, and Receptacles of holy Thoughts. Wheresoever the King of Glory comes, he must have all the Keys delivered to him, and he must be Commander in Chief; so will he be content to abide with us for ever. If so great a Prince shall condescend to espouse the meanest of his Subjects to be a Sharer in his Riches, and a Partner in his Honours, how can she do less than Vow, in all Duty, to be for ever and most faithfully his? *I Samuel 25. 41.* *Thirdly,* We have chosen him to be our Lord and our Guide, as well as our Saviour, because his Conduct, as well as his Pardon, is necessary to our Salvation, wherefore we have now taken the Sacrament, that is, the *Soldiers Oath*<sup>l</sup>, *That we will obey, and do whatsoever our General shall command us to our Power, and follow him whithersoever he shall lead us, not only through Danger, but Death it self; so that we are bound to give up our Souls and Bodies to the Conduct of our Triumphant Leader,*

<sup>i</sup> Cant. 6. 3. *Domine, mea tibi oblata non profunt sine me, nec tua mihi sine te.* Bern.

<sup>k</sup> Οἶδα τιμὰν δεῖν ὁ περιγεμῶς ἱερῶν ἑαυτὸν προσάγει, καὶ ἄγαλμα δεῖον τελευτᾶν τῷ ἑαυτοῦ ψυχῷ, καὶ ῥαὸν εἰς ὑποδούλῳ τῷ δεῖσι φάτος τῷ ἑαυτοῦ ἀρχηγῶν. ῥαν. Hierocl.

<sup>l</sup> *Sacramentum seu iuramentum militare erat: Se strenuè facturum quæcunque præceperit Imperator. Vegetius, Παράρχον καὶ ποιῶν τὸ ἐπὶ τῷ ἀρχόντῳ κατὰ δυνάμιν, Polybius. Τοῖς στρατηγοῖς ἀκολουθεῖν κατὰ ὅπως ποτ' αὐτὸν ἄγῳσιν. Dion. Halicar. lib. 11. Et ap. Horat.*

*Non ego perfidum dixi Sacramentum, Ibimus ibimus, utcumque præcedes. Supremum carbere iter Comites parati—*

Leader, who will doubtless carry them both safely through all the Armies and Ambushes of the Enemy, and bring them to everlasting Glory. *Fourthly*, We have here received extraordinary Testimonies of the divine Favour, and Pledges of the Love of Jesus, so that we are obliged in Requital, to give back the greatest and best Gift that we have, and that is our selves. When many of Socrates's Scholars present him with large Donatives, poor *Æschines* came blushing to him, and said, Sir, *I have nothing to give which is worthy of you; but I here offer unto you all that I have to give, (viz.) My self<sup>m</sup>, and I beseech you to accept this Present, considering, that tho' others have given you more, yet none hath left himself so little as I, who have given you my self, and all at once: To whom Socrates made this Reply (even as Christ will do, to those who present themselves to him) Thou couldst not have given me any Gift more acceptable than thy self, and it shall be my Care to keep this Gift choicely, and I will return thee back again to thy self better than I received thee. There needs no Application, but that every Communicant do as sincerely make Oblation of their Souls and Bodies to God; for this the poorest may give, and yet this is more acceptable than Thousands of Gold and Silver: If these Reasons do convince us of the Justice and the Necessity of our making this Oblation, we may learn in the next Place, from the very Form in this Prayer, how and in what Manner it may be done, for we are taught therein,*

## I. What

<sup>m</sup> Tu mihi magnum munus dederis, nisi forte parvo te aestimes.  
Sen. de ben. 1 Prov. 23. 26. Et Prosper. Epigr. 15.

Quid voveat Domino, quisquis bene corde volutat,

Ipsum se totum praparet & voveat.

Major enim offerri nequit hostia mentis in ara,

Nec Christi ex Templo suavior exit odor.



I. *What* it is which we must offer, (*viz.*) our whole *Selves*, not only our *Bodies* but our *Souls* also <sup>n</sup>, for we consist of both these; God hath created and redeemed both, and each of them in their Capacity can do him Service; wherefore we must give him both, or he will accept neither <sup>o</sup>, because he hath no Equal, he hath no Rival. All the Members of our Bodies, and all the Powers of our Souls, our Limbs and Senses, our Will and Affections, our Reason and Understanding, must be dedicated to him; for so long as any of these are under the Bondage of Sin, the rest cannot be intirely the Servants of God, *Matth. 6. 24.*

II. *To what End* we make this Oblation of ourselves. *First*, To be a *reasonable* Sacrifice: The offering up of our Souls and Bodies, since we are rational Creatures, is not like the Sacrifices of brute Beasts by dying, but by living agreeable to the Will of God, and the Rules of right Reason <sup>p</sup>; for Reason as it is inlightned in us Christians, doth direct us to approve of all Things that are *Good*, and doth attest and confirm the Duties which God requires. He therefore makes himself a *reasonable Sacrifice*, who doth live prudently and piously, and walk according to the Dictates of the best Reason; he that is religious and just, sober and humble, meek and patient, compassionate and

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chari.

<sup>n</sup> *Quod si corpus, quo inferiore tanquam famulo utitur anima, sacrificium est, quanto magis anima ipsa cum se refert ad Deum?* August. Deinde cum plena resignatione & integrâ voluntate offer teipsum in honorem nominis mei—— corpus tuum scil. & animam mihi fidelitèr committendo. Tho. à Kemp. de imit. Christi, lib. 4. cap. 6.

<sup>o</sup> *Pecora nostra duas non admittentia curas*, Juyen. Ἡ ὅλως, ἢ μὴ ὅλως, Macrobius. Saturn.

<sup>p</sup> *Ἐστὶ ἐν θεῷ λόγος ἐκδιδασκων αὐτὸς ὁ, τι ποιῆν δεῖ συμφύειν.* Epicharmus. Τῷ λόγῳ καθάπερ ἐπὶ τοῦ πῦρ σφύρει τὰ κατὰ γένειον τὸν βίον. Socrat. ap. Stobzeum.

charitable<sup>9</sup>; for these Things are in themselves the most rational, and we have the greatest Reason, and the highest Obligations to perform them. *Secondly*, We offer ourselves to be a *Holy Sacrifice*, that is, to be pure and spotless, as all those Offerings were appointed to be<sup>r</sup> which were offer'd to the Divine Majesty: And as all such Offerings were set apart and sanctified, never to be accounted the Owners<sup>c</sup>, or to be used to any common or prophane Use afterwards; so when we are purified by the Blood of Christ, and dedicated to God, it is with Intent never to use our Faculties as the Servants of Sin, nor our Members as the Instruments of Unrighteousness any more: Our Eyes must not look towards Wantonness, our Ears must not hearken to Vanity, our Tongues must not speak Lies or Slanders, our Hands must not wrong nor oppress, nor our Feet spurn the Poor, neither may our Wit or Reason, our Passions or our Will, be the Slaves of Sin hereafter. *For we are Holy.* 1 Cor. 3. 16, 17. and if we unhallow ourselves again, it is a Crime equal to *Belshazzar's* sacrilegious drinking in the holy Vessels of the Temple. *Thirdly*, That we may be a *Living Sacrifice*; for we do not vow to kill or destroy ourselves, as some of the Heathens did, in Honour to their less-deserving Deities; but

<sup>9</sup> Qui innocentiam colit Deo supplicat, qui justitiam Deo libat— qui hominem periculo subtrahit, optimam victimam cadit. Min. Felix. Vis Deos propitiare bonus esto, satis illos coluit quisquis imitatus est. Sen. Ep. 95.

<sup>r</sup> Οὐδὲν κολοῦσι προσφέρουσιν πρὸς τὰς θεάς ἀλλὰ παῖτα τέκνα ἔδωκε. Athenæus. Ταῦτα δὲ νόμιμα ἐν τῇ ἱεραρχίᾳ εἰδύετο, ἃ καὶ πολλοὶ ὅτι μὴ τέλειον ἔργον ὄντες, Suidas.

<sup>r</sup> Nullius autem (scil. hominis) sunt res sacra & religiose, quod enim Divini juris est, id nullius in bonis est. Justinian. instit. lib. 2. tit. 1. Sect. 7.

but we resolve to sacrifice our Lusts : by Mortification, because so long as we live we are dead to the Service of God : We engage to be living <sup>v</sup>, that is, lively and strong, vigorous and persevering in all religious Duties ; and that we will perform all kind of good Works with such an Alacrity, as may express Life and Spirit ; so that altho' we do not or cannot return the Love of Jesus, by dying for him as he hath done for us ; yet we will live to him, and desire our Life no longer, nor for no other End, than to advance his Glory, and do his blessed Pleasure : And now if we do so far understand our own Interest, and are so really weary of the Bondage of Satan, as to desire and long for a better Master, and do with unfeignedly that we may be accepted as the Servants of God, let us resign up and dedicate ourselves to him in this or the like Form.

An Act of Oblation of ourselves, or the Form of a Vow after the Holy Communion.

O most merciful Lord God, I am amazed at the mighty Favours which thou hast shewed to me a sinful wretched Creature : I cannot but acknowledge thy Goodness, altho' I can make no Retribution ; had I all the World at my Disposal, I could freely give it all to thee as a Testimony of my unfeigned Gratitude ; but I hear thy gracious Voice saying, My Son, give me thy Heart : It is not mine ( dearest Lord ) but me thou seekest, sinful and miserable tho' I am, yet I am that Purchase for which Jesus hath left his Glory, laid down his Life,

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<sup>t</sup> Non enim sicut tunc corpora pro corporibus immiolanda : Sed vitia corporis perimenda sunt. S. Ambros. in 12 ad Rom.

<sup>v</sup> Aqua viva Hebr. Dialecto, est aqua fontana, ebulliens, perennis & jugiter manans.



Life, done and suffered all these Things : O marvellous Condescension ! I am nothing, I have nothing, I am void of all Good, full of Evil, and deserving thy Wrath, so that I abhor my self; and canst thou delight in me ? Be it so then, for I will dispute no more with unsearchable Mercy. I believe, O my God, and wonder; I can no longer resist thy condescending and Almighty Love; I will with all the Joy imaginable give my self to thee, for thou hast but lately restored me to my self. Alas, I have been a Prisoner to Satan, a Slave to Sin, and marked for Destruction; but thou hast procured my Pardon, my Liberty, and my Life, requiring no more for so unexpressible Bounty, but only that I will intirely become thine. Had I the Life of an Angel, the Understanding of a Cherubin, or the Powers of one of the heavenly Host, thou dost deserve it all; I am sorry I am no better; yet such as I am I do most freely surrender my self unto thee, both Soul and Body, avowing that I will be no more my own, but thy Servant in all Things. My Understanding shall enquire after thee, my Will shall chuse thee, my Affections embrace thee, my Senses shall obey thee, my Passions shall be at thy Command, and my Thoughts shall be always of thee. O be thou pleased to come and reign over me, take Possession of me, for thou hast won my Heart; I shall never be my own till thou hast made me thine; but if now at last I may be accepted, I hope I shall never be so unjust and ungrateful, so foolish and absurd, so perjured and sacrilegious, as to rob thee of my self hereafter, or wilfully to profane my Body or Soul any more : It is indeed a miserable Gift that I offer, a defiled Body, a stained Soul, and corrupt Affections; But it is all I have to give, and all that thou requirest, and it will be freer and better by being thine : Let me never have other Master, let me never sully that which the Blood of Christ hath washed, nor sell that to Satan which Jesus hath bought for God. Grant me therefore, gracious Lord, that I may find by  
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the Workings of thy Spirit within me, that thou hast accepted me; give me such Help from thee to confirm my Hope, that I may always perform my Vows, and never deprive thee of that which I have dedicated to thee in the Sincerity of my Soul; I have sworn, and am steadfastly purposed to keep thy righteous Judgments; I am thine, O save me for thy Mercies Sake, Amen, Amen.

§ 6. Humbly beseeching thee, that all we who are Partakers of this holy Communion, may be full filled with thy Grace and heavenly Benediction.]

There are too many who are forward enough to promise great Things \* while their Zeal is warm, which they either do not intend, or do not take care to perform †. But the sincere Christian is not more ready to make his Vow, than diligent to keep it; wherefore he considers that this will prove but a vain Oblation, unless he can obtain the divine Grace and Benediction to enable him to perform it; and accordingly his next Care is to pray most earnestly for the Aid of Heaven, both for himself and his Brethren: We may perhaps be too confident and secure, imagining the evil Spirit to be cast out, and both Soul and Body consecrated unto God; but, alas, how easily may the Enemy return and recover his Hold, if the Grace of God do not preserve us: Let us therefore now consider how prudently we have made this Vow, and how blessed we may be in keeping it; let us remember how often we have formerly been surprized, and what Danger there is of future Failings; and finally, let us think how impossible it is to stand without the As-

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sistance

\* Προς τὸ τυ εἶν ὧν ἡθελον πάντα δόλως ὑποχρεῖσθαι. Theophylac. in Matth. 20.

† Quid enim est turpius quam promittere quæ præstare aut nolis per ignaviam aut non possis per imbecilitatem? Drus.

sistence of the holy Spirit, and then doubtless we shall hunger and thirst after Righteousness, and accordingly (as he hath promised) we shall be filled, Matth. 5. 6. We shall not ask Riches, Honours, or Pleasures, for we have renounced them all; but above all Things we shall desire the Grace of God, and his Blessing, whereby we may have Power to keep our Covenant with him, made upon the Blood of Jesus: And this is that Request which the Lord delights to hear, and which now we have most need to make; and doubtless if we be sincere, it shall be granted; to which Purpose we may add this Supplication as the Enlargement of the preceding Petition.

Behold, O blessed Jesus! how many of thy redeemed ones are here returned to their Duty and Allegiance; we have all vowed our selves thy Servants, but we do yet tremble in Expectation of those most furious Assaults which will be made upon us by the Enemy from whom we have withdrawn; and, alas! we have too often returned again to Folly: But if thou pleasest to plant thy Grace within us, and send thy Blessing upon us, we fear not his Policy nor his Power; We have received that heavenly Food which is the Means to convey this Grace; and we know that by this Celestial Remedy many of thy Servants have been dreadful to the Powers of Darkness. and thou didst never cast off any humble Soul: O blest then this Life-giving Mystery unto us, that we may find such Power and Strength, such Courage and Resolution flowing from thence, that we may all stand firm to the Purposes which we have made: Sweetest Saviour, we are now thy Servants; and O what Quiet and Comfort, what Safety and Joy, what Honour and Pleasure have we under so gracious a Lord? how happy shall we be in enjoying a Freedom from Anger and Intemperance, Malice and Revenge, Pride and Covetousness. and all the Furies which use to torture us? O mark us for  
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thine own therefore, and deny us not that Grace which is necessary to make thee ours, and us to be thine; if we feel not some Effects thereof, we shall sink and die, for fear lest thou hast rejected us, and our Oblation. But who did ever seek thee and did not find? Who ever trusted in thee and was forsaken? or why should we suspect thou shouldest make us the first Instances of such a Severity? We are sure in thee all fulness of Grace doth dwell, O let it now overflow, that of thy Fulness we may all receive, so shall we daily and always perform our Vows. Amen.

§. 7. And altho' we be unworthy thro' our manifold Sins, to offer unto thee any Sacrifice; yet we beseech thee to accept this our bounden Duty and Service, not weighing our Merits, but pardoning our Offences]. To offer up the Sacrifice of Praise is properly the Imployment of an Angel; and to make whole Burnt-Offerings was the Office of the sacred Order alone. But we Christians are every one so far become Priests as to be allowed to come near to God's Altar, and there we are admitted to offer the Incense of our Praises, and to make ourselves a living Sacrifice: Yet the more Favour we have, the more Humility we should express, because we are unworthy of it; and we must not let our Presumption grow upon the Stock of the divine Condescension. Let us remember therefore that Aaron's Motto was, *Holiness to the Lord*, Exod. 39. 30. and that God destroyed his two Sons, for making bold to offer unworthily, declaring thereby that he would be sanctified in those that came near to him, Levit. 10. 3. so that we had need be exceeding humble, and with all possible Lowliness confess our Unworthiness; for alas, we have been Enemies and Rebels, treacherous and unfaithful, full of vain Thoughts and vile Affections; all which

is most apparent to him before whom we stand; so that we may justly profess, if we had not been encouraged by his Love and Goodness, and commanded by his own Precept, we durst not have approached to these terrible Mysteries. Yet since it is our *bounden Duty*, and a *Service* so fit, so just, and reasonable, we may hope he will accept us, not because we are worthy, or have done any thing to merit his Favour, but because he is merciful<sup>y</sup> and apt to forgive our Failings: If he should take a measure of the worth of our Sacrifice by the Holiness of the Offerers<sup>z</sup>, it is sure ours would be rejected; and therefore it is best for us to fly to his Mercy. For the best of God's Saints (whose Devotion far excelled ours) have set us this Example, and found it the wisest and safest way. *I confess to thy Goodness (saith S. Ambrose) that I am not worthy to come near to so great a Mystery, for my manifold Sins. — But thou canst make me worthy — Wherefore, altho' a Sinner, I come to thy Altar, to offer the Sacrifice which thou hast appointed. Whose Example we may follow by this or the like Act of Humility.*

O thou all-seeing and most holy Lord God, I have been admitted to make an Oblation of my Praises and my self unto thee, and I am infinitely concerned that thou shouldst accept me therein, not for any Merit in me, but for thy own Mercy Sake. O my God, thou knowest I have been polluted with Sin, undutiful to thy Commands, unfaithful to my Promises, unmindful of my Obligations, confederate with thy Enemies; yea, and even in the Time of these holy Mysteries so obdurate and confused,

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<sup>z</sup> *Non estimator meriti sed venia largitor.* Ambros. & Rom. Missal.

<sup>†</sup> *Qui petit, primo debet attendere, ut pro suis meritis nihil accepturum se putet: Sed de Dei misericordia tantum.* Bern. in Sent.

used, that I might justly fear, least my Wretchedness should make my Sacrifice an Abomination. I blush that I am no fitter, I lament that I should bring so many Defilements, where the Purity of an Angel is scarce sufficient: But I take Sanctuary in thy most obliging Condescensions; and because I am so unworthy, I will endeavour to esteem my self as vile, as I really am in thy Sight; O do not look upon the Deserts of a wretched Sinner, but remember thy own Mercies, and accept what thou hast required of me. And so shall thy Favour be more illustrious, because it is bestowed upon so undeserving a Creature, and the Sense of my Unworthiness shall enlarge my Thankfulness, and make me praise thee more than if I had approached with all Perfections.

§. 8. **Through Jesus Christ our Lord, by whom, and with whom, in the Unity of the Holy Ghost, all Honour and Glory be unto thee, O Father Almighty, World without End: Amen.**] When the People prayed without, Luk 1. 10. they directed their Faces toward the Temple, and the Priest who was there offering Incense; but we have much Reason to lift up our Hearts to our great High Priest, who is now entred into the Heavens, and doth there present most perfect Intercessions, and unproveable Meditations for us. We know our own Services to be altogether imperfect; wherefore we do here declare, that our only Hopes of Acceptance and Pardon, is *through Jesus Christ*, by whom we are directed to offer the Sacrifice of Thanksgiving, Heb. 13. 15. as we here do in this present Doxology, which comes very near to the ancient Form used in this Office <sup>a</sup>, and doth glorifie

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<sup>a</sup> *Audi quid dicat sacerdos: Per Dominum nostrum Jesum Christum, in quo tibi est, cum quo tibi est honor, laus, gloria, magnificentia, potestas, cum Spiritu Sancto à seculis, & nunc, & semper, in omnia secula seculorum. Amen. Ambros. de Sacr. lib. 9, cap. 5.*



glorifie the whole Trinity, from every Person whereof we have now received peculiar Testimonies of Grace and Favour; and I wish that we may do it with a Devotion proportionable to the great Obligations now laid upon us, and then it will be accepted according to our Desire. *Amen.*

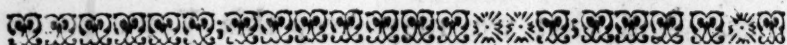
*The Paraphrase of the first Prayer.*

§. 9. **O Lord**] whom though we may make bold to call [**our Heavenly Father**] through Christ Jesus, yet **We** esteem it our Honour to be accounted [**thy humble Servants,**] Having now finished this great Mystery, we do most heartily and [**sincerely desire thy Fatherly Goodness**] to pass by our Failings therein, as the Infirmities of thy own Children, and [**mercifully to accept this out**] Oblation of our selves, together with our Eucharistical [**Sacrifice of Praise and Thanksgiving**] for the Sufferings and Merits of our Redeemer: [**Most humbly beseeching thee**] who hast given such a Sacrifice for us, and in this holy Sacrament offered the Benefits thereof unto us, That thou wilt please [**to grant**] that it may not be in vain to us, or any of thy People. But [**that by the Merits**] of the Passion [**and Death of thy Son**] our Saviour [**Jesus Christ**] which we have now commemorated, [**and through**] a lively [**Faith in his Blood**] which was shed for us: Both **We** who have now Communicated [**and thy whole Church**] throughout the World [**may receive**] a free Pardon, and full [**Remission of our Sins:**] And also obtain Reconciliation and Adoption, Sanctification and Power against Sin. Assurances of Peace, Hopes of Glory. [**and all other Benefits of his**] All saving [**Passion.**]

[**And here**] at thy Altar, where thou hast reminded us of thy giving thy Son for us, and where thou hast offered to make a League with us in his most precious Blood, [**We offer**] not only the Praises of our Lips, which are too mean a Return for such Favour; but we dedicate [**and present unto thee, O Lord**] that which thou chiefly requirest, and all that we have to give, even [**our selves**] wholly and entire, all the Powers of [**our Souls and**] all the Members of our [**Bodies**] designing them absolutely to thy Service, and intending them [**to be a reasonable, holy, and lively Sacrifice**] and therefore we have consecrated them [**unto thee.**] And we hope thou wilt accept us for thine own, and never suffer us to be enslaved to Sin hereafter. And that we may keep this Vow, we do here crave thy gracious Assistance, [**humbly beseeching thee**] to send thy Holy Spirit to take Possession of our Hearts, so [**that all we who are Partakers**] of the outward Part [**of this Holy Communion**] being made thine [**may be fulfilled**] and replenished in Soul and Body [**with thy Grace**] within us, [**and**] thy [**Heavenly Benediction**] upon us.

**And although we** confess thou may'st justly charge us to [**be unworthy through**] the Stain and the Guilt of [**our manifold Sins**] which mingle with all our Duties [**to offer unto thee**] so pure and holy a Majesty [**any Sacrifice**] of Praise, or to make any Oblations before thee, [**Yet we**] have ventured (in Hopes of thy Goodness) upon this sacred Mystery, and we do [**beseech thee to accept this**] our imperfect Endeavour, as a Testimony of our Desire to please thee, since it is [**our bounden Duty**] to shew forth the Death of Christ, and that Homage [**and Service**] which thou commandest us to perform. Wherefore, dear Lord,

Lord, be thou pleased with this so sincere, tho' poor Acknowledgment, [not weighing] or considering [our Merits] by which we cannot pretend any Right to thy Acceptance, [but pardoning our Offences] which might cause thee to reject us. Oh, do thou deal thus with us [through] the Merits and Intercession of [Jesus Christ our Lord, by whom] as our Mediator [and with whom] as thy only Son, [in the Unity of] and together with [the Holy Ghost,] we desire [all Honour and Glory] may [be] given [unto thee, O Father Almighty,] both now in this World, and for ever in the [World] which is [without End.] Amen.



### S E C T. III.

#### *Of the second Prayer in the Post-Communion.*

§ 1. **W**Hen we Communicate often, it may be very grateful, and sometimes very helpful to our Devotion, to vary the Form; for which Cause the Church hath supplied us with another Prayer, that so, according to the Temper of our Spirit, we may make our Choice. This being more full of Praises and Acknowledgments, will be most fit when our Minds have a joyful Sense of the Benefits received in this Sacrament; as the former consisting chiefly of Vows and Resolutions, is more proper when we would express ourselves in Love or Duty: And yet we may use either of them at any Time, because neither doth the former want Thanksgivings, nor this, Petitions for Grace: The Composition of this also is regular and judicious, pious, and



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and extracted out of ancient Forms, and (as the former Prayer) it will not only serve to close our Devotions within the Temple<sup>k</sup>: but it offers very useful Meditations for the Closet also, after we return Home, as the ensuing Method will demonstrate.

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<sup>k</sup> *Non est vera Religio quæ cum Templo relinquitur.*

Lactantius.

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# *The Analysis of the Second Prayer in the Post-Communion.*

§. 2. This Second Prayer consisteth of Four Parts :	1. A hearty Thanksgiving for the present Favour, describing,	1. The Object of our Praise,	{ Almighty and Everlasting God, we most heartily thank thee,
		2. The Subject thereof,	{ For that thou hast vouchsafed to feed us (who have duly received these holy My-steries) with the Spi-ritual Food, &c.
	2. A free Confession of the Benefits assured thereby,	1. In Pos- session.	{ 1. The Love of God, — And dost assure us thereby of thy Favour and Goodness towards us,
		2. In Reversion, Eternal Life,	{ 2. Union with the Saints, — And that we are very Members incorporate into the mystical Body of thy Son, &c.
		1. Things requested, —	{ And are also Heirs through Hope of thy Everlasting Kingdom, &c.
	3. An humble Petition that we may retain them : Shewing —	2. The Ends why we do request it, (viz.) for	{ And we most humbly beseech thee, O Hea-venly Father, so to assist us with thy Grace,
		1. Perfe- verance,	{ That we may continue in that Holy Fellow-ship,
		2. Fruit- fulness,	{ And do all such good Works as thou hast prepared for us to walk in ;
		3. The Motive to ob- tain it,	{ Through Jesus Christ our Lord ;
	4. A concluding Doxologie, —		{ To whom with thee, and the Holy Ghost, be all Honour and Glory, World without End, Amen.

*A Practical*

*A Practical Discourse upon the second Prayer,  
with Meditations after the Communion.*

**S. 3.** Almighty and Everlasting God, we most heartily thank thee, for that thou hast vouchsafed to feed us who have duly received these Holy Mysteries, with the spiritual Food of the most precious Body and Blood of thy Son, our Saviour Jesus Christ. ] This Act of Thanksgiving may be expressed in various Words, but it must not be omitted after the Communion, and therefore it is put into both these Forms: We ought not at any Time rudely to ask for Blessings from God, until we have prepared the Way by Praises <sup>b</sup>. But having so lately received so great Mercy, it would be unsufferable to pray for more, till we have acknowledged that which is already bestowed on us. And by confessing the former Mercy in the very Entrance of this Prayer, we do both encourage our selves to ask, and expect farther Blessings <sup>c</sup>: And we do also by our Gratitude, engage the Almighty to give us more <sup>d</sup>. Besides, the very Gift itself now impaired to us, is the greatest and the best, the most sweet, and most necessary for us in the World: We bless God for our daily Bread, our common Food; how much more then ought we to praise him for this spiritual Food, which nourisheth our Souls unto

<sup>b</sup> *Arrogans oratio si ab homine quid petitur, dicat statim, Da mihi, hoc peto. Debet inchoari oratio a laude Dei, ut sequatur supplicatio.* Ambros. de Sacr. lib. 6. cap. 5.

<sup>c</sup> *Sequentium rerum certitudo est praevalorum exhibitio.* Greg. in Evang. Homil. 1.

<sup>d</sup> *Ascensus gratiarum descensus gratia.* Cassiod. *Efficacissimum genus est rogandi gratias agere.* Plin. Paneg. *Indignus est dandis qui ingratus est pro datis.* Aug. de Temp. 112.



unto Life everlasting? True it is, that carnal and unworthy Receivers, have little Cause of Joy<sup>e</sup>, for they have eat the Bread, and drunk the Wine, not discerning the Lord's Body and Blood. But those that prepared themselves by Repentance, and received by Faith, those, I say, have fed upon the Spiritual Part, and therefore they have the most Reason, with all their Powers, to bless the Lord in this wise.

### An Act of Thanksgiving.

It is a mighty Favour to me, O my God, that thou hast made Bread to grow out of the Earth, to nourish my mortal Body; but O, how far hast thou transcended that Mercy, in giving me the Bread of Life from Heaven, to feed my immortal Soul: Whom was there in Heaven or Earth, that I could have wished for in Comparison of Jesus Christ; and now thou hast given him to me whom my Soul longed for, and in him thou hast given me all, for he is all in all: He is the fairest of ten Thousand, for whose Sake I will trample upon all that this World accounts desirable. O my Soul, bless thou the Lord, I came not to gaze at, or taste of the outward Part, but to satisfy the Longings of my Sin-sick Soul, by laying hold of the Merits of a Crucified Saviour; yet I have received the Sacred Elements, and thou hast made them to me that which I needed and desired, even the Body and Blood of thy Son; I have received his Flesh in Sacrament, but his Grace in Reality<sup>f</sup>. And, oh! how it fills my Soul with Joy, to behold thy Majesty appeased, my Sins expiated, my Peace made, and my Enemies vanquished; it revives my Spirit,  
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\* *Sacrificia non sanctificant hominem (non enim indiget Deus sacrificio) sed conscientia ejus qui offert sanctificat hominem pura exiens. Irenæ. lib. 4. cap. 34.*

<sup>f</sup> *Ideo in similitudine quidem accipis Sacramentum, sed vera natura gratiam virtutemque consequeris. Ambros. de Sacr. lib. 6.*

and refreshes me, more than Comparisons can express, more than any can apprehend, but they that feel the like. O praise the Lord with me, and let us magnifie his Name together: We should have thought it a great Felicity to have beheld the Glories of Jesus at a Distance, but he hath now sent him home to our Hearts, wherefore we will declare his Mercy for ever. Amen, Hallelujah.

**§. 4. And doth assure us thereby of thy Favour and Goodness towards us.]** When St. John was to introduce the Institution of this Sacrament, he doth it with this Preface, Chap. 13. 1. *Having loved his own, he loved them to the End*, or (as the Word rather signifies) He loved them in the highest Degree, intimating, that this Holy Communion is designed as a Testimony that he loved us with a most perfect Love. And there are many Considerations which do most clearly shew this to be an assured Pledge of the Favour of God unto us. 1. If we consider it only as a Feast, it hath always been a Token of great Respect, and a Symbol of intire Friendship, to admit (especially our Inferiours) to our Table<sup>h</sup>: Thus David expressed his Kindness unto Mephibosheth, 2 Sam. 9. 7. and Joseph to his estranged Brethren, Gen. 42. 25. And no Man willingly eats with those whose Persons or Manners he dislikes, Gen. 43. 32. Besides, Feasts have been esteemed a Means to reconcile those who have been at Variance, whence it is a Proverb in Ben-Syra, *Spread the Table, and the Contention will cease*. And is it not Matter of unspeakable Joy to us, who were Enemies, Rebels, and condemned Wretches, to

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<sup>g</sup> Εἰς τὸ τέλος Johan. 13. 1. i. e. τελειὰ ἀγάπην εἰς ὧν τέλος εἰς αὐτο. Theophylac.

<sup>h</sup> Mensa ejusdem particeps: quod magnum amicitiae symbolum olim creditum. Grotius. Τὸ πρὸς αὐτὸς οὐ μόνον γινώσκου φίλος αὐτοῦ τοῖς. Psal. 135.

be thus invited to feast with the Lord of Hosts? Can we have a plainer Symbol of his Favour, than thus to be treated as his dear Friends? 2. But it is not an ordinary Feast, for it is a *Feast upon the Body and Blood of Christ*, which was the great Sin-Offering. Now it was not lawful of old, for any<sup>i</sup> to taste of the expiatory Sacrifices, because those Offerings could not wholly abolish Sin, nor remove the Anger of God; he was not so perfectly reconciled by them, as to give back the Offerers any Part, on which they might feast with him: But by the perfect Oblation of Jesus Christ, it is evident, that the Divine Justice is fully satisfied, and therefore the Flesh and Blood of Christ is by God given back to us in Sacrament, that we may eat thereof before him, and thereby be assured, that he will remember our Sins no more; but this is more largely described by others. 3. It will farther appear to be a Pledge of God's infinite Love to us, if we consider *who* it is that in this holy Rite he gives to us, even *Jesus Christ*, his dearly beloved Son. May we not say (as God to *Abraham*, *Gen. 22. 12.*) Now know *we* that *thou lovest us*, because thou hast not withheld thy Son, thy only Son from us. And justly may we argue with *St. Paul*, *Rom. 8. 32.* *He that hath given us his own Son, how shall he not with him also freely give us all Things*<sup>m</sup>? When he hath given the greatest and best to us, to make us his Friends, shall he deny us any lesser Matters when we are reconciled? We may be confident there is nothing which God values more highly than his own dear Son, and that his Design in giving

<sup>i</sup> Οὐτε ἀπ' αὐτῶν ἐν ταῖς ἀποστεργαίαις τῷ θυνομύων. Porph. de abst. lib. 4. Sect. 44.

<sup>m</sup> Τὴ δισαχμὴς πλεονεξία τῷ κτήνατον. ἢ κύριον ἔχων; ὁ δὲ τὴ μείζον τοῖς ἐχθροῖς δεδοκώς, πῶς τὰ ἐλαττοῖα εἰδώσει τοῖς φίλοις; Chrysost. in Rom.



giving him to us in this Sacrament, is to be a Testimony how infinitely he loveth us, and how earnestly he desireth our Salvation. 4. That which adds Weight to all the former, is, the Consideration of the Giver, who is the God of Truth, and is most sincere in all his Dealings with us, so that we may be assured of all imaginable Reality on his Part. And now how should it fill our Minds with Joy, that we have such a Pledge of his Favour<sup>o</sup>, who is Almighty in Power, and governs all the World, whose Goodness fills Heaven and Earth with Joy. Were the Gift never so mean that were bestowed in Token of his Favour and Goodness, it ought to be esteemed above all Things; therefore let us thus acknowledge our Gratitude for so excellent a Gift, upon so blessed an Account, from so glorious a Majesty.

An Act of Acknowledgment. Part I.

*There are many, O Lord, who are most importunate to obtain thy Favour, and unquiet till they receive some Testimonies thereof, and yet when their Desires are granted, they are unmoved and ingrateful. But I will endeavour to praise thee as heartily for these Manifesto's of thy Love, as I desired them fervently. I acknowledge therefore that I am full of Wonder, to find myself honoured with the highest Privileges, and remarked with the most illustrious Signals of thy endearing Love: I begged the Mercy of gathering up the Crumbs under thy Table, and behold thou hast placed me among thy Children, and fed me with the choicest of thy Preparations; Thou hast offered unto me a Crucified Saviour, with all his Merits and*

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Graces,

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o Non tam dono lata est quam abs te datum — id verò triumphat serìo. Terent. Eun. 3. 11. At illa quanto gratiora sunt quantoq; in partem interiorem animi descendunt, cum de estant cogitantem magis à quo quàm quid acceperit? Sen de Ben. l. b. 1. Sect. 15.

Graces, which is so great an Assurance of thy good Will towards me, that it were Folly and Impudence to suspect it. O Lord, thou hast shewed this Token upon me for good, that all my Enemies may see it and be ashamed; for all the Powers of Darknes are confounded to behold me a poor despised Wretch, whose Ruin they gaped for every Moment, thus to be made a Guest at thy Table, and treated as one of thy dearest Children, or best beloved Friends: I will not be proud of this Honour, because I did not deserve it; but I will rejoyce in it, and bless thy Name for it, because it hath revived my Hope, and cheared my drooping Soul; and I am perswaded this fresh Testimony of thy Favour shall engage me to love thee with an unalterable Affection: There was nothing in the World I desired in Comparison of thy Love, nor could I have wished a more certain Pledge of it, than thy Son and my Saviour. Welcome, O my dearest Redeemer, for thy own Sake, and thrice welcome as thou art the Evidence of thy Heavenly Father's Love to me a miserable Sinner. I will acknowledge it with Delight, as I am able at present, and my whole Life hereafter shall shew how deep a Sense I have of this inestimable Goodness; and when Life and Breath doth fail, it shall be the Subject of my eternal Hallelujahs. Amen.

S. 5. And that we are very Members incorporate in the mystical Body of thy Son, which is the blessed Company of all faithful People.] The second Happiness assured by this Holy Eucharist, is, that we are thereby united to Jesus, so as to have Fellowship with him, 1 John 1. 3. and in St. Paul's Phrase we do thereby become Members of his Body, of his Flesh, and of his Bone, Eph. 5. 30. for he gives us himself to be our Food, with Intent that he may be  
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one with us, and we with him<sup>m</sup>. As some have made their Leagues of Friendship by drinking each others Blood, thereby intending to sympathize, and as it were to mingle Souls; and since we have been fed with that Food, with which God feeds his dearest Children, and have participated of that Spirit which quickens the great mystical Body of Christ, 1 Cor. 12. 9. we may infer, that we are living Members of the true Church also: Let us therefore solace our selves with reflecting upon the Happiness of our present Estate. How little (saith the Philosopher) should we be troubled with Care or Fear, if we were of the Imperial Family<sup>n</sup>, and shall not our Relation to God, and our Union with Jesus, cheer us much more? What can he want that hath such a Father and Friend? What can hurt him who hath such a Protector? How can he die whose Life is hid with Christ in God? Again, Is it not an excellent Felicity, to be admitted to the Blessed Society of Apostles and Prophets, Saints and Martyrs, and to have an Interest in the Prayers, and a Share in the Hopes, of all the excellent Persons now in the World? That pious Emperor professed he esteemed himself more happy in being a Member of Christ's Church, than in being Head of the Roman Empire; and if we duly apprehend the Favour which we have now received, we may thus express our Gratitude.

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<sup>m</sup> Hoc Sacramentum ideo nobis datum est, ut Corpus Ecclesie Christi in terris cum Capite quod est in caelis conadunetur. Aug. Sermon. 8. ad Fratres in Eremito.

<sup>n</sup> Το ὁ Θεὸς ποιητὴς ἔχεν καὶ κατεῖχε καὶ κατεμένει ἅπαντες ἡμᾶς ἐξαιρήσεται λυπῶν καὶ φόβων. Art. in Epico. lib. 1. cap. 8.



## An Act of Acknowledgment, Part II.

I bless thee with all my Soul, O my God, for that thou wert pleased to make me (who was by Nature a Limb of Satan) to be a Member of Christ and of his Church by Baptism; and yet when I had forfeited that Blessing by my Transgressions, thou hast admitted me to a nearer Union with Jesus in these holy Mysteries, than ever my Soul knew before; so that now thou imputeest my Offences to him, and communicatest his Merits and Graces unto me. Alas! what am I, that I should eat of that Meat, and drink of that Cup with which thou hast feasted holy Souls, and entertained thy best beloved Ones? My Unworthiness would tempt me to suspect the Reality of such a Favour, but I hope thou wilt abundantly convince me, by granting that thy Grace may work in me in the same Manner as it hath done in thy Saints and Servants in all Ages, producing in me eminent and exemplary Virtues, and a plentiful Increase of all good Works; so that following the Steps of Jesus, and the Examples of his holy Ones, this new begun Union may be perfected, when I shall be intirely joined to my glorious Head and glorified Brethren, and make one in the Celestial Choir to sing thy Praise. Amen.

S. 6. And are all Heirs through Hope of thine Everlasting Kingdom, by the Merits of the most precious Death and Passion of thy dear Son.] The third Benefit which worthy Receivers have by this Sacrament, is, that it doth consign them to a blessed Immortality; and this follows from the former, it being impossible any true Member of Christ should be left for ever in the Grave; since the Head liveth, the Members shall live also, John 6. 54. Hence the Fathers called

called it an Antidote against Death<sup>o</sup>; and the Means to make us Partakers of our Lord's Immortality<sup>p</sup>. For Jesus doth not only here refresh our Souls with a present Communication of his Graces, but doth here seal that Covenant also, one Condition of which is, that he will bring us to his Glory: And therefore, as Wax is little worth in it self, yet when sealed and annexed to a Deed, by which an Estate is secured, it is highly valued; so also whilst carnal Persons discern nothing but common Bread, and accordingly receive it in a careless or formal Manner, the devout Communicant by Faith sees it stamped with the Impress of Jesus, and receives it with great Joy, as the Seal of that Covenant and Testament, by which the Kingdom of Heaven is made over unto him: It doth not put us into the Possession of it at present, but it secures it to us in Reversion, and makes us *Heirs in Hope*; and that not in the vain uncertain Hopes which worldly Men deceive themselves withal<sup>q</sup>, but it is a Hope that will never fail, nor make us ashamed, because it is grounded upon the Truth of God, and upon the Merits of the most precious Death of Jesus Christ. God hath promised it; and Christ hath purchased it, so that those who are beloved by God, and redeemed by Jesus, cannot be excluded from it. *Our Lord* (saith St. Bernard) *hath a double right to this Kingdom, the one by Inheritance, as he is the Son of God, and that is sufficient for himself; the other by Purchase, as he is our Saviour, and this he here bequeaths to us: If our Hopes were built upon our own Merits,*

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<sup>o</sup> Φάρμακον ἀθανασίας· Ἀντίδοτον τῆ μὴ θανάτου. Ignat. Ep. ad Eph.

<sup>p</sup> Clemens Alexandr. Pædag. lib. 5.

<sup>q</sup> Spes nomen incerti boni. Sen. Ep. 10. *ita est in humanis, at in divinis nomen boni certissimi.* Vid. Rom. 5. 5. Chap. 10. 11.

they might deceive us; but they are founded upon the Merits of the Sacrifice of Jesus now commemorated: Let us therefore, with a firm Faith, and a mighty Joy, receive from the Hands of God this Pledge of a glorious Immortality: And when we remember that it was our Lusts which were the Death of this our dearest Lord, who hath made over this Inheritance to us, we must believe it to be our Duty, as we are Heirs to his Kingdom, to be the Avengers of his Blood, or else the Law esteems us unworthy of the Inheritance<sup>1</sup>. Let us therefore crucify them all on his Cross, and utterly destroy all our Lusts, with great Fury, when we remember the barbarous Outrage they have committed upon him, from whom our Title to the Kingdom of Heaven doth descend: Which Resolution, together with our grateful Acknowledgment, may be thus made:

### An Act of Acknowledgment. Part III.

Most merciful Jesus, although thou reservest the full Manifestations of thy Love to my Soul till the glorious Resurrection, yet, as if thou wert impatient of so long a Stay, thou hast sealed at present thy gracious Donative, and my comfortable Title to a never-fading Crown. Thou hast dearly bought it for me, and thou hast freely given it to me: Wherefore I will vigorously endeavour after it, patiently wait for it, and chearfully expect it. Ah my dearest Saviour, I am here vexed with Crosses, oppressed with Enemies, troubled with Corruptions, and tossed on the Waves of  
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<sup>1</sup> Numbers 35. 21. 2 Kings 14. 5. *Apud Abyssinos homicida traditur ad propinquos interfecti, ut vindictam sumant.* Bodin. method. Histor. *Indignus censetur hereditate qui interfecti necem vindicare negligit.* L. de Hæred. 17. ff. de his que.

*Cum tibi sint fratres, fratres ulciscere laesos.* Ovid.



a Thousand Sins and Miseries : But it is my Comfort amidst all these Sorrows, to receive this Assurance, that I shall e'er long be translated into a blissful State, never to know Sin, or feel Pain, to be in Danger of Enemies, or fear of Evil any more : Oh ! how it enlightens my Heart, and makes my Spirit vigorous to foresee the Rest and Peace, the Joy and Pleasure to which I am consigned ? The glorious Society that waits for me ? Oh ! how welcome shall be that blessed Hour that summons me to enter into the Joy of my Lord ? And whilst I stay I will behave my self, O my Saviour, as the Heir of thy Kingdom ; for I will destroy all thy Murderers ; though they be harboured in the most private Retirements of my Soul, I will pluck these Lusts from thence, for they have crucified thee, and they would still exclude me from those Felicities which thou hast offered to me. Lord, I will hate every thing that keeps me from Heaven, and love nothing but what may further me in my Way thither. I am resolved (by the Help of thy Grace) to live as one that is above all the trifling Pleasures and Sorrows of this lower World, and I hope to demean my self as an Heir of Glory, as one designed to be a Companion of Angels, and to partake of thy Bliss for ever and ever. Amen. So be it.

S. 7. And we most humbly beseech thee, O heavenly Father, so to assist us with thy Grace, that we may continue in that holy Fellowship, and do all such good Works as thou hast prepared for us to walk in.] That Goodness which hath bestowed so many and great Favours upon us, hath encouraged us to ask more<sup>r</sup>. And since we learn from St. John, 1 Ep. 1. Chap. Vers. 6. that we can have no Fellowship with Jesus if

<sup>r</sup> Ex perceptione præteritorum munerum firma fit expectatio futurorum. Bern. de temp.

if we walk in Darkneſs, and ſince St. Paul aſſures us, *Eph. 2. 20.* that the End of our Regeneration through Chriſt is, that we may do thoſe *good Works which God hath prepared for us to walk in*; therefore the Church hath taught us, in the next Place, to pray for ſuch Grace as may teſtify the Truth of our Union with Jeſus, and preſerve the good Things which we have received: And in vain have we taken theſe Pledges of Love, in vain have we ſought to be united to Chriſt and his myſtical Body, in vain are all our Hopes of Heaven, unleſs we do hereafter perſevere, and bring forth good Fruits: We were fed with this heavenly Food, not to fatten us with Pride, but to ſtrengthen us for our Journey, this being given us as a *Via-ticum* or Repaſt, to make us travel more chearfully in our Way to the heavenly *Canaan* \*. There was no other Reaſon of God's renewing us, and giving us new Favours, but only that we might walk in Newneſs of Life. Now, becauſe we cannot either continue in this bleſſed Society, or do good Works agreeable thereto, without the Help of God's Grace, we muſt *moſt humbly beſeech our heavenly Father* (who knows our Neceſſity) conſtantly and plentifully to aſſiſt us with his Grace, that we may be ſuch as Jeſus is, and do ſo as the Saints have done to whom we are united. He is a Root full of all Sweetneſs, and they all bring forth much Fruit who are engrafted in him; ſo that if we be barren of good Works, we are dead Branches, and have no true Communion with Chriſt, or our Brethren: Pray we then with all poſſible Fervency, that we may never

\* *Et fides ipſa, ut nativitas non accepta, ſed cuſtodita vivificat.* Cyp. *Non quaeruntur in Chriſtianis initia ſed finis.* Hieron.

† *Ut Paſcha Hebraeis, ante iter per deſertum.* Exod. 12. 10, 11. unde Philoni. Διαſταλτικόν dicitur Paſcha: *Sacrificium propter viam*; vide, apud Macrobian. Saturn. lib. 2. cap. 2.

never be cut off from this blessed Society, nor want that Grace which consolidates the Union. O what Honour and Advantage, what Pleasure and Reward shall we have by our Perseverance? Let not sinful Vanities entice us to leave this Sweetness; let not the Difficulty of Obedience, the Fear of Sufferings, nor the Terrors of Death affright us from it; but let us go on in the Path which God hath marked out, both for us and all good Christians to walk in, so shall we come to the same blessed End, even everlasting Glory. But because so many Men fancy their Duty to be at an End, as soon as they have praised God, made fair Promises, and prayed unto him for his Grace, and so grow remiss<sup>w</sup>, yea and profane afterwards, to the great Scandal of this Sacrament, and the Ruin of their own Souls: We must now shew, that it is necessary we should practise as well as promise<sup>x</sup>, and endeavour after and exercise the Grace of God, as well as pray for it<sup>y</sup>; or else all our Petitions are Hypocrisy<sup>z</sup>, and our Carelessness will shew we did but mock the Almighty all the while: Let us therefore seriously lay to Heart, 1. The Sin and Danger of basely Relapsing. 2. Let us learn the Means of a blessed Perseverance.

1. The Sin appears by these Considerations.

1. It is apparent Folly and Madness for us to cast away those Hopes and Comforts which we have

<sup>w</sup> *Improbis quoad metuit omnia est promissurus, simulatque timere desierit similis est futurus sui.* Cicer. 2 Phil.

<sup>x</sup> *Concordet sermo cum vitâ, ille promissum suum implevit, qui & cum videas illum & cum audias idem est.* Sen. Ep. 75.

<sup>y</sup> *Et Oratione operatio, & operatione fulciatur oratio.* Hieron. in Thren. 3. 41.

<sup>z</sup> *Tanta solitudine petere audebis quod in te positum recusabis?* Tertul. *Interdum enim obnixè petimus quod recusaremus si quis offerret.* Sen. Ep. 95.



have obtained with so much Pains<sup>a</sup>; meerly by Inconsideration, or to please a base Lust; so that the Scripture compares such to *bruit Beasts*<sup>b</sup>. And verily Man being advanced to this Honour, and yet not understanding and valuing it, is worse than the Beasts that perish, for nothing is more brutish than to lose Peace of Conscience, the Love of God, and the Hopes of Heaven, for the short and miserable Pleasures of Sin.

2. It is most *base Ingratitude* to the Goodness of God, and the Love of Jesus, to part with these Tokens of the divine Favour so easily. It was censured as an infamous Act in that Epicurean Philosopher (whom *Athenaus* speaks of, *lib. 5.*) who having obtained of the Syrian King the Privilege to wear a Purple Robe, and a Golden Coronet, and to be stiled the Priest of Virtue, gave up these soon after to his Courtezan, and she was seen publicly wearing the Ensigns of his Honour: Yet it is far baser so cheaply to give up the Testimonies of Heaven's Love: How vile a Wretch is he, that when his Wounds are healed, and his Peace made with God, will tear them open again, and renew the Breach so lately made up? What can be more horrid than to throw those Souls wilfully into the Portion of Devils, which Jesus hath with so much Sweat and Blood rescued from thence.

3. It is the immediate Way to *utter Destruction*: For what can save such an one, who is so desperately in love with Sin, that no Mercy can oblige him to leave it, no Vows hold him from it? And as those who at their Baptism were dispossessed of evil Spirits, upon their Return to Iniquity, were (as St.

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<sup>a</sup> Μὴ σοι γένοιτο πλεονὰς πολλὰς λαβεῖν ἢ ὕστερον ἀπαγορᾶσαι.  
Arrian. in Epic. lib. 2.

<sup>b</sup> Jerem. 8. 6. 2 Pet. 2. 21. Psal. 49. ult.

St. Cyprian notes) possessed again <sup>c</sup>: So we may be assured, the Devil will with more Strength return upon those who do wilfully or carelessly relapse after this sacred Communion, and they will become more wicked, and more hardened than ever. And why should God withhold such a Person from Destruction, who despiseth his Favour, and is weary of the Company of Jesus, and longs to be in a State of Evil. To this might be added, that to fall off now, will shew that the whole Duty was feigned and hypocritical, and will cause God scarce ever to be willing to give us Grace again, if we thus abuse this; and it will shew we hate the Ways of God, when we cannot endure to be tied to them. But, I hope, this will suffice to convince us of the Sin and Danger of not continuing in this Fellowship, and of neglecting to do those good Works which God requireth; wherefore to assist our Resolutions of *Perseverance*, let us observe carefully these few Directions.

1. Immediately after we return from the Lord's Table, we must *not entertain any Business or Company*, until we have first seriously considered the Happiness of our present Estate, as to the Comfort, the Hopes, and the Peace which we now feel, and then to consider the Folly and the Danger of quitting so desirable a Condition. And this we must meditate upon, until we see it is our Wisdom, our Interest, and greatest Advantage to continue in this blessed Society, and these good Ways, where we may be so easie, so safe, and so rewarded; for many part with their Comfort before they ever considered the Value thereof.

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<sup>c</sup> *Recedente siquidem disciplina recessit & gratia.* Cyp. Ep. 75.

*Ingens periculum ad deteriora redeundi.* Sen. Ep. 72. Matth. 12. 45.

2. Be sure immediately to *beg* of God (as this Petition teacheth) *the Assistance* of his Grace; to which purpose the annexed Form may be used. And to excite our Devotion, let us sadly reflect upon our former Backslidings, and that we have the same frail Nature <sup>d</sup>, our Enemies the same Power and Policy, and greater Malice still: And if we can pray heartily for Grace to be good, it is a great Assurance that we do sincerely desire to be good <sup>e</sup>. And it is the beginning of Grace to wish earnestly for it <sup>f</sup>. Yea we serve such a Master as will be pleased, if we do what we can, and ask of him what we cannot do, tho' we do not all we should: Only it must be remembred that we must not only pray for Perseverance just now, but every Day of our Life also afterwards.

3. Let us presently *begin to do these good Works*, and to perform our Vows, while our Hearts are warm with these Flames, for to morrow we shall be less able, and perhaps less willing; and if we go not forward, we shall go backward <sup>g</sup>. And by doing Acts of Religion and Virtue, that will become pleasant and easy which was thought difficult <sup>h</sup>, only because we had not tryed it: Besides, by denying our Desires once or twice; we shall  
perceive

<sup>d</sup> Multos impedit à firmitate presumptio firmitatis: Aug. de Verb. Dom. 12.

<sup>e</sup> *Iusta vita cum volumus adest, quia ipsum plane velle iustitia est.* August. Ep. 45.

<sup>f</sup> *Ut ergo desideremus adiutorium gratiae, hoc ipsum quoque opus est gratia, ipsa namque incipit infundi, ut incipiat possi.* idem.

<sup>g</sup> *Unum è duobus necesse erit, aut semper proficere aut prorsus deficere.* Bern. Divers. 36.

<sup>h</sup> *Quem unquam ista destituere tentantem, cui non facilior in Actu apparuere? Non quia difficilia sunt non audemus, sed quia non audemus difficilia.* Senec. Ep. 104.



perceive how much easier and sweeter it is to deny a Lust, than to satisfy it; and by the Success of these first Attempts, we shall both give Experiment of the Grace received, and have somewhat wherewith to upbraid our Souls afterwards, if we grow remiss.

4. When we feel our Zeal to cool, our Devotion to decay, when we find ourselves less sensible of former Sins, and that we begin to abate of our Watchfulness and Care, we must *renew our Addresses* to these Mysteries; for if we receive this Sacrament carefully and often, it is the best means to make us persevere, and so it must never be omitted too long together.

### A Supplication for the Grace of Perseverance.

*Blessed Jesus, the Author and Finisher of our Faith, who art the same Yesterday, to Day, and for ever; thou hast given spiritual Meat to those that fear thee, and wilt ever be mindful of thy Covenant: But my Goodness is as a Morning Cloud which soon passeth, my Devotion fleeth like a Shadow, and never continueth in one Stay. O do thou establish me with thy free Spirit, that I may not so easily forfeit my Comfort, forget my Duty, and break my Vows as I have formerly done: How unwearied art thou, dearest Saviour, in doing well unto me? How constant in thy Love? How amiable and attractive are thy endless and unalterable Mercies? And shall I be so ungrateful to thee, and so cruel to my self, as to forsake thee and my own Happiness? Alas! I justly suspect my own Weakness; I fear the Power and Policy of my Enemies; I do with Shame and Sorrow call to mind my former;*

*mer Returns to Folly, and I do most passionately entreat thee not to leave me to my self: I have, thro' thy Goodness, now obtained some Measures of Peace and Comfort; my Eyes are enlightened, my Heart is revived, my Hopes are quickened, and my Purposes seem to be sincere. O grant that I may be as careful to keep these, as I have been earnest to obtain them, that when I find the Pleasure of thy Service, I may be stedfast and unmoveable, always abounding in the Work of the Lord. And I beseech thee give me constant and continual Supplies of thy Grace, that I may be able to perform whatsoever I have promised, and let not Forgetfulness or Indevotion seize upon me hereafter. Let me hold fast that which I have, and daily strive to gain more, and finally make me faithful to the Death; so shall I receive the Crown of Life, for he that endureth to the End shall be saved: Amen.*

**§. 8.** *Through Jesus Christ our Lord, to whom with thee and the Holy Ghost be all Honour and Glory, World without end, Amen.] There is a mighty Efficacy in the Name of Jesus, used by a devout Soul that hath lately beheld the Commemoration of his great Atonement. Thro' him we beg this Grace therefore; and to him, together with the Father and the blessed Spirit, we offer up all Honour and Glory, for the Favours imparted to us in this Communion, which but just now we did acknowledge; and these Prayers and Praises we have cause to sign with an unfeigned Amen. For we need the Grace desired, and the blessed Trinity deserves the Glory ascribed; wherefore we say Amen. So be it. But of this we have spoken before.*

*The Paraphrase of the second Prayer.*

O Lord, who art ever able, and always ready to help thy Servants; being an **[Almighty and Everlasting God]** whose Power and Mercy can never fail: **[We]** thy poor Creatures, according to our bounden Duty, do **[most heartily thank]** and most unfeignedly praise **[thee for that]** of thy infinite Pity and Bounty **[thou dost vouchsafe]** at this thy holy Table **[to feed us who have]** with Penitence and Faith, devoutly and **[duly received these holy Mysteries:]** For therein thou hast refreshed our Souls **[with the spiritual]** and most desirable **[Food]** of Life; thou hast made us Partakers by Faith, **[of the most precious Body, and]** of the most holy **[Blood of thy Son, our Saviour Jesus Christ]** which was offered for the Redemption of the whole World.

We acknowledge, O Lord, that besides the present Comfort of this inestimable Gift, thou hast convinced us **[And dost assure us thereby of]** that which (though we do not deserve, yet) we esteem above all Things, even **[thy favour]** thy gracious Designs **[and Goodness towards us]** poor Sinners: And farther, by this holy Rite thou hast declared us thy Children **[and that we are very]** certainly, living **[Members incorporate in]** and united unto **[the mystical Body of thy Son]** even thy Holy Church **[which is the blessed Company]** that are redeemed, reconciled, and sanctified by Jesus, consisting **[of all faithful People]** in whose Prayers, Privileges, and Hopes we have now a happy Interest, **[And are also]** together with those thy Servants, by

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this



this Seal of thy Covenant [made Heirs thro' **Hope**] already, [of thy Everlasting Kingdom] which was purchased [by the Merits of the most precious Death and Passion of thy dear **Son**] whose Sufferings are set forth, and the Benefits of them conveyed to us in this Sacrament.

[**And**] now lest we should lose these Blessings again, by relapsing to Folly as we have formerly done [**We most humbly**] and earnestly [**beseech thee, O Heavenly Father**] for thy Mercy Sake [**so**] constantly and powerfully [**to assist us with thy Grace**] in all our Endeavours to perform our Obligations and our Vows [**that we may continue**] for ever [**in that holy Fellowship**] with thy Son, and thy Saints, to which thou hast admitted us; [**And do all such good Works**] of Mercy, Piety, and Virtue [**as thou hast**] by the Direction of thy holy Word [**prepared for us to walk in**] who have professed ourselves to be thy Servants.

All which we beg [**thro'**] the most powerful Intercession of [**Jesus Christ our Lord**] by whom we have received these and all other Mercies [**To whom**] therefore, [**with thee**] O Father Almighty [**and the Holy Ghost**] three Persons and one God, let there [**be all Honour and Glory**] ascribed, both now and [**World without End,**] Amen. Be it so.

S E C T.



# SECT. IV.

## *Of the Gloria in Excelsis, or the Angelick Hymn.*

§. I. **T**O conclude this Office with an Hymn, is so direct an Imitation of our Saviour's Practice, *Matth.* 26. 30. that it is observed in all Churches, and hath been used in all Ages. And altho' the Forms may differ, yet this is as ancient as any now extant. The former Part of it is of an heavenly Original, and was sung by the Angels at our Lord's Nativity, *Luke* 2. 14. and it seems from thence it was transcribed into the Oriental Liturgies, for it is thrice repeated in that of St. James. The latter part is, by *Hugo de S. Victor. lib. 2.* said to be composed by S. Hilary Bishop of Poitiers; but by *Rabanus Maurus* (who lived two hundred Years before the said *Hugo*) it is ascribed to *Telesphorus*, about the Year of Christ 139. Certain it is, that it was added by the Ecclesiastical Doctors (as we are informed by the fourth Council of *Toledo*<sup>a</sup>, celebrated about one thousand Years ago) and yet those are accursed by that Council who shall reject this, or the *Gloria Patri*, or other Hymns, because they are not *verbatim* in the Scripture; for (as is there well-noted) upon that Pretence we might re-

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<sup>a</sup> Concil. Tolet. IV. Can. XII.

fect a great part of the Church Offices: It is also to be noted, that (with very little Difference) we find this Hymn in *Clement's Constitutions*, lib. 17. cap. 48. so that it is likely to have been of very ancient Use in the Western Church: And whereas in the present *Roman Missal* it stands in the beginning of this Office, it is much more properly placed by our Liturgy here in the End of the Communion; for every devout Communicant is now even full of Gratitude, and longeth for an Opportunity to pour out his Soul in the Praises of God, and how fit this Hymn is for that purpose, The Analysis and following Discourse will shew.



The Analysis of the Angelick Hymn, or Gloria in Excelsis.

§. 2. The Angelick Hymn hath two Parts,	1. The Angels Singing and know- ledging,	1. A Glorification of the Father, expressing,	1. The Manner how we offer this Praise, 2. The Reason why, 3. The Person to whom	1. A- bove, 2. Be- low.	{ Glory be to God on High, and in Earth Peace, good Will towards Men.
2. A Descant upon it, by	2. A Supplication to the Son, who is,	1. In- voca- ted by his	1. Confessed in his Titles	1. Of- fice, to	{ We praise thee, we Bless thee, we Wor- ship thee, we glorify thee, we give thanks unto thee, for thy great Glory, O Lord God, hea- venly King, God the Father Almighty. O Lord, the only begotten Son, Jesus Christ, O Lord God, Lamb of God, Son of the Father, That takest away the Sins of the World have Mercy upon us : Thou that ta- kest away, &c. have Mercy, &c. Thou that takest away the Sins of the World, receive our Prayer.
			2. By his Glo- ry also to par- don us,	1. Par- don, 2. Hear us,	{ Thou that sittest at the right Hand of the Father, have Mercy upon us. For thou only art Holy, thou only art the Lord : Thou only, O Christ, with the Holy Ghost, art most High in the Glory of God the Father. Amen.
		3. A Doxology to him also, together with the whole Trinity,			

*A Practical Discourse upon the Gloria  
in Excelsis.*

**S. 3. Glory be to God on High, on Earth  
Peace, and good Will toward Men.]** This  
blessed Hymn the Church hath learned from that  
Heavenly Choir which came to celebrate our Lord's  
Nativity, *Luke 2. 16.* And since we have tasted  
the Celestial Manna, and fed upon Angels Food,  
it is fit we should join with them in singing  
the Praises of their Lord and ours; and as one of  
the Angelick Order first began, and then a multi-  
tude of the Heavenly Host united their Voices:  
So it was the Custom <sup>b</sup> of old for the Priest first  
to begin, and then all the Communicants to com-  
pleat the Harmony of this divine Anthem. It was  
first indited to set forth the happy Effects of that  
Redemption which Jesus did undertake at his  
Birth, and it doth declare that it caused *Glory* to  
be given to God in Heaven, and made *Peace* for  
poor Sinners on Earth, because it did ingage the  
*good Will* of the Almighty towards Men: But all  
this was but expected and prophesied of then;  
whereas now, when the Merits of this Redemption  
are really and effectually communicated to peni-  
tent Souls in this Sacrament, those Things are all  
performed and accomplished; so that the worthy  
Receivers have juster Cause now than ever, to sing  
*Glory to God* in the *bighest* Note, who dwelleth in  
the highest Place <sup>c</sup>, for he hath now done us the  
highest Favour, in making such Peace on Earth <sup>d</sup>,  
and

<sup>b</sup> *Angelicum posthac sacrificii pater incipit hymnum, Inceptum com-  
plet vociferando Chorus. Hildebert. Genoman. Episc.*

<sup>c</sup> *Ex i. 3. 10. aliquando excellentissime: Mat. 21. 9. hoc loco terra  
opponitur. Grot.*

<sup>d</sup> *Deus nobis hac otia fecit. Virg.*

and giving such Testimonies of his good Will toward us; no doubt, the blessed Spirits above, who sing at the Conversion of one Sinner, do give *Glory to God in the highest*; now, when he hath sealed his Covenant of Peace with so many, and when they behold us all at Peace one with another, and rejoycing in these Pledges of the divine Favour: The Church rejoyceth to see so many poor Souls revived with the Hopes of Mercy<sup>e</sup>; every Heart is full of Joy, and every Tongue is ready to bless the Lord for this happy Reconciliation: Oh! let us strive to sing the Praises with an Angelick Spirit; that so they above, and we below, may make a lovely Concord; and if our Devotion cannot rise to the same Note, yet let our Sincerity keep us in an agreeable Key; and for the help of our Affections let us thus meditate.

O my Soul, behold and blush to see the Angels, who are almost unconcerned, sing for thy Felicity, while thou art silent and unmoved. The Heaven is calm above thee, the Earth is quiet round about thee, and thy God hath testified his good Will unto thee. Rejoyce and be exceeding glad, admire and celebrate the Love of Jesus, and the Efficacy of that Sacrifice which hath filled Heaven with Glory, Earth with Peace, and all the World with Comfort. O ye Celestial Powers, it is my Concern to magnify him to whom you pay those Praises, for I have received those Mercies which are the cause of your Joy, wherefore I will joyn with you, and bless my God in the highest Strain; and I will pray that I may extol him more highly. O let all the Lord's redeemed on Earth, and all the glorious Spirits of Heaven, unite their Voices, till all the World do resound with his Praise,

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<sup>e</sup> Gaudet Ecclesia redemptione multorum, & ad stare sibi familiam candidatam spirituali exultatione letatur. Ambros. de Sacr. lib. 5. cap. 3.



who hath restored Peace to us, and shewed such good Will unto Men: Hosanna in the highest.

**S. 4. We praise thee, we bless thee, we worship thee, we glorifie thee, we give Thanks unto thee for thy great Glory, O Lord God, Heavenly King, God the Father Almighty.**

Having before propounded the Subject of our Praises, we now begin to descant upon it; and first we glorify the *Father Almighty*, to whom the former Praises are primarily directed: And altho' we are taught with many Words to express our Gratitude and our Joy, yet none can censure this as a vain Repetition, because it is done in Imitation of those Celestial Hymns recorded in the Revelations, viz. Blessing, and Glory, and Wisdom, and Thanksgiving, and Honour, and Power, and Might, be, &c. *Revel. 7. 12.* and the like, *Chap. 5. 13.* as also, because every Word here used is highly pertinent, and hath its peculiar and proper Signification. We praise God, by setting forth his Greatness; we bless him, by declaring his Goodness; we worship him with our Bodies, we glorify him with our Mouths, we give him Thanks with our Hearts, for the great Glory which he hath gotten to himself by these his Mercies towards us, And farther, the adding so many Words doth well express the Vehemency of our Affections, and shew that we are so full of Admiration and Delight, that we know not well with what Words to signify the Pleasure which we feel within us: And whilst we are repeating so many Phrases, let our Souls be enlarged in comfortable Reflections upon the Goodness of God, and then we shall not

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Ἦ Τὸν μὴ λέγοντα τῷ θεόντων μὴδ' ἑ.

Μαχρόν νομίζε καὶ εὖ ἐπὶ πύλλαις.

Τὸν δ' ὡς λέγοντα, μὴ νομίζ' εἶναι μαχρόν.

Μηδ' αὖ σφόδρ' ἐπὶ πολλὰ, ἢ πολλὰ, εἶναι.

P hilem. Poet. Græc.

object against their Number, but find a new Motion in our Minds, to comply with every one of these Eucharistical Words, and use every one of them with Devotion.

O God the Father of Heaven, whose Mercy is over all the World, I am infinitely pleased to behold the Glory, and to hear the Praises, which thou hast gotten by thy Mercy to poor Sinners; and I could even pour out my Soul in the Manifestation of that Joy which my Heart conceiveth, at thy so Universal Honour: Wherefore I will praise thee by Acknowledgments, and bless thee with Hymns; I will worship thee with the lowest Reverence, and glorify thee in the highest Note; Yea, I will give Thanks unto thee with all my Soul for thy Pity and thy Patience, thy Mercy and Long-suffering, thy Bounty and Loving-kindness towards thy unworthy and miserable Creatures: And as all Men do share in thy Goodness, I hope they will joyn in thy Praises, in singing that Song of the Lamb, which is to be the Subject of eternal Hallelujahs; Praise and Blessing, Honour, Glory and Thanksgiving, be unto him that sitteth upon the Throne, for ever and ever. Amen.

S. S. O Lord, the only begotten Son Jesu Christ, O Lord God, Lamb of God, Son of the Father, that takest away the Sins of the World, Have Mercy upon us. Thou that takest away the Sins of the World, Have Mercy upon us. Thou that takest away the Sins of the World receive our Prayer, Thou that sittest at the right Hand of the Father, have Mercy upon us.] As the Father is the Object, so the Son is the Subject of the Angelick Praises; wherefore in the next place we are to glorify him who is remembered and represented, given by God and received by us in this Mystery. It is usual at the Entertainment of great Princes, by a Herald to proclaim their Names,  
Stile,

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Stile, and Titles, with great Solemnity: Even so the pious Soul which hath now received her dearest Lord, doth with a mighty Pleasure repeat all the Names belonging to his Person, to his Nature, and his Offices; and thereby declare the Majesty and Glory, the Mercy and Goodness of him whom she hath now accepted for her Lord and King. And whilst we are setting out his Glories, we do also invoke him by all these honourable and endearing Names, that he will imploy his Power, his Interest, and Merits, to make our Persons and our Prayers acceptable. We behold him dying for the Sins of all the World, and we cannot but beseech him to grant our Pardon: We discern him sitting at the right Hand of the Father, interceding for us, and thereby we are encouraged to beseech him to pity our Miseries, and accomplish our Desires; his Glory and our Necessity makes us beg this with ingeminated Cries, and a redoubled Importunity, saying (as he once in his Agony did) the very same Words: And thus we do at once provide for our own Relief, and do Honour to the Blessed Jesus; for this Part is so contrived, that it is a Confession of our Faith, an Acknowledgment of his Glory, a Prayer and a Thanksgiving all in one; and thus we may reduce it to a practical Meditation.

*How shall we express thy Welcome into our Souls! Blessed Jesus! or how shall we celebrate thy Praise? We will remember what thou art in thy self, and what thou hast done for us, for thou art glorious enough in thy own Perfections. O thou Eternal and only begotten Son of God, equal to the Father, who art thy self both Lord and God. How lovely art thou, O thou innocent Lamb of God, encircled with Millions of redeemed Souls whom thou hast washed in thy Blood! O how illustrious a Brightness shines round about thee, whilst thou art in*  
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the midst of all thy Happiness, interceding for poor Sinners! I adore thee, and long to do thee Honour, and I delight to see all the Angels of Heaven worshipping thee, my Lord, and my God. Hast thou merited so much on Earth, and hast thou so much Glory in Heaven, sweetest Saviour! then sure I cannot perish. Behold, how many poor Souls are prostrate before thee, admiring and publishing the Merits of thy Death, and the Power of thy Intercession; bear our importunate Supplications, and help us all, therefore, O Lord, that we may be able by Experience to proclaim thy Goodness. Amen.

§. 6. For thou only art Holy, thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high, in the Glory of God the Father, Amen.] This Phrase [thou only art holy] with some others in this Hymn, are taken out of the Song of Moses, and of the Lamb, Revel. 15. 4. as that [thou only art the Lord] is from the first Epist. Tim. 6. 15. 8. There are indeed holy Angels and Saints, and there are Lords many, 1 Cor. 8. 5. yet none of these have a Propriety in this Title, because their Holiness is imperfect and derived. Only Jesus is Holy, in and of himself, and of his Holiness all others do receive: He is Holy and Hallowed, because he halloweth and sanctifieth us, as the Liturgy of St. James paraphraseth it <sup>b</sup>. He only is the Lord (saith St. Augustine <sup>i</sup>) who hath no other Lord above him: For he only

<sup>s</sup> Ὁτι μόνος ἁγίος εἶ. Apoc. 15. 4. Vulg. Solus pius es. —  
<sup>z</sup> μόνος δαυδ' υἱός, 1 Tim. 6. 15. Non quod non aliis is titulus aliquo sensu tribuatur, sed quia hoc quicquid est à Deo venit. Grot. in 1 Tim. Ἐκ τῆς διαιρέσεως τοῦ ὀνόματος, καὶ ἐκ ἐκ τῆς ἐξουσίας τοῦ Θεοῦ. Responsor. ad Quæst. Græc.

<sup>b</sup> Solus tu sanctus es, qui sanctificas, & sanctificaris. Liturg. S. Jacob.

<sup>i</sup> Solus verus Dominus es qui Dominum non habes. Aug. Confes. lib. 10. cap. 36.

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only with the Holy Ghost is equal to the Father, God blessed for ever; And this is the Reason why we exalt him so highly, and pass by the Mediation of Saints and Angels, because none is so holy, none so mighty, none so high in the Favour of God, nor none so gracious and loving to us, as Jesus is. This we do acknowledge therefore with all possible Joy and Triumph: And it is a mighty rejoycing to our Spirits, that he who hath given himself for us, and is come to dwell with us, is so high and so magnificent: And while it doth chear our Hearts to set forth his Glory, our Enemies are confounded. For while the Church triumphs, the Powers of Darkness tremble at the Mention of his Perfections: Let us then refresh ourselves with some such Meditation.

*We have exalted thee, O Lord, as high as we can, and yet scarcely so high as really thou art. We will apply ourselves to thee only for Holiness, for thou only art most Holy; we will seek for Succour and Protection from thee, for thou art the supreme Lord of Lords; and we will not doubt of Acceptance with our Heavenly Father, because thou art a Partner in his Divinity, the highest Favourite of the Celestial Court. Thou art the greatest and the best in Heaven and Earth; and to my endless Comfort, whatsoever thou art, thou hast made thy self mine, so that the greater thy Glory is, the greater is my Happiness, now by Faith, hereafter by Enjoyment: 'Tis true, I cannot see thee with my Bodily Eyes; but I admire and bless thee; I love thee with Ecstasies of Affection, for thou art my Lord, and I am thy Servant; I feel thy Influence, and I believe thy Excellencies, so that I can rejoyce in thee with Joy unspeakable and full of Glory. Thou art the highest in thy Father's Favour, and in my Esteem also; to thee therefore, with the Father and the Holy Ghost, be all Honour and Glory, now and for ever, Amen.*

*The*

*The Paraphrase of the Angelick Hymn.*

§. 7. O come let us joyn with the Heavenly Host, and sing Praises for the Redemption wrought by Jesus, which bringeth so much [**Glorie to God**] who dwells [**on high**] from all the Saints and Angels: [**and**] which makes [**on Earth**] such a blessed [**Peace**] by reconciling us all to God, and to one another; [**and**] which also declares so great [**good Will**] in the Almighty [**towards Men**] who had perished eternally without his Mercy.

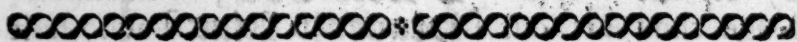
Holy Father, it is we that receive the Benefit of this thy Goodness, wherefore [**We praise thee**] for the Power, and [**we bless thee**] for the Mercy of this great Salvation [**We worship thee**] with our Bodies, and [**we glorify thee**] with our Souls, for thou hast redeemed them both. [**We give Thanks unto thee**] with all our Hearts [**for thy great Glorie**] which is given to thee, by all the World. [**O Lord God**] We acknowledge thou art our [**Heavenly King**] who hast subdued our Enemies; Thou art [**God the Father Almighty**] who hath designed and brought about this marvellous Work.

We do also adore thee [**O Lord**] our Saviour, remembring with Delight, and confessing with Joy, that thou art [**the only begotten Son**] of God [**Jesus Christ**] the anointed Redeemer: And now, [**O Lord God**] as thou art the most innocent [**Lamb of God**] slain and sacrificed for our Offences; and as thou art the most dearly beloved [**Son of the Father, that**] by thy holy Passion [**takest away the Sins of the World**] We entreat thee to [**Have Mercy upon us**] and pity us: And again we beseech thee [**Thou that**  
takest



kest away the Sins of the] whole [World] since we are Sinners [Have Mercy upon us] and forgive us: And once more we pray thee, O [Thou that takest away the Sins of the World] take away our Sins, and [receive our Prayer] which otherwise might be hindred by them: We know that thou hast the only Interest in Heaven; wherefore we do again beseech thee [Thou that sittest] in great Glory [at the right Hand of the Father] that thou wilt [have Mercy upon us] and save our Souls.

To thee we make this Application for Pardon and Acceptance, Blessed Jesus, [for thou only art holy] in and from thy self. To thee we seek for Succour, for [thou only art the] supreme [Lord] of Lords [Thou only, O Christ] together [with the Holy Ghost] the Comforter [art most high] in the Favour, and a Partner [in the Glory of God the Father] constituting the holy and undivided Trinity, which is blessed for ever. Amen.



## SECT. V.

### *Of the final Blessing.*

§. 1. **O**F the concluding the ordinary Prayers with a Blessing we have discoursed *Comp. to the Temp. Part I. Sect. ult.* But besides, it is apparent, that the People were always dismiss'd from this Ordinance with a solemn Benediction, pronounced by the Bishop when he was present <sup>a</sup>, and

<sup>a</sup> *Plebs— ab Episcopo cum benedictione mittatur.* Concil. Agath. Can. 39.

and in his Absence by the Priest <sup>b</sup>, yet so as none might depart till this was given by the one or the other: Which Custom some would ground upon our Saviour's Practice, who after his last eating with his Disciples, *Luke* 24. 43, took his leave with a Blessing, *ver.* 50. The present Form is taken out of holy Scripture; the first Part is from *Phil.* 4. 7. The latter Part is a Christian Paraphrase upon the old Form of *Moses*, *Numb.* 6. 24, 25, 26. for whereas the Name of the [Lord] is thrice repeated there, to note the Mystery of the Trinity, we have explained it by the Father, Son, and Holy Ghost. And what is farther observable, the following Method will declare.

*The Analysis of the final Blessing.*

§. 2. This Blessing containeth a twofold Wish:	1. For the Peace of God to be in us, shewing, —	1. The Excellency thereof —	{	The Peace of God which passeth all Understanding,
	2. For the Blessing of God to be upon us, intimating, —	2. The End for which it is desir'd.	{	Keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jesus Christ our Lord.
		1. Whence it must proceed, —	{	And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost,
		2. How it is to be imparted. —	{	be amongst you, and remain with you always, Amen.

A

<sup>b</sup> *Populus non ante discedat quam Missæ solennitas compleatur, & ubi Episcopus non fuerit, Benedictionem accipiat sacerdos. Conc. 3. Arelat.*

*A Practical Discourse upon the final Blessing.*

**§. 3. The Peace of God which passeth all Understanding, Keep your Hearts and Minds in the Knowledge and Love of God, and of his Son Jesus Christ our Lord.** When St. Paul had directed us to make our Addresses to God by Prayers, Supplications, and Thanksgivings, *Phil. 4. 6.* he immediately adds, *And the Peace of God — shall keep your Hearts, &c. vers. 7.* So that he may seem to have designed this to be a Conclusion for this very Office. For we have now, by Prayers, Litany, and Eucharist<sup>c</sup> made our Applications to the Divine Majesty. Wherefore the Holy Man, by this Method, ought to give us the Peace of God: We have begun in Piety, and therefore we shall certainly end in Peace. Hence all Liturgies generally conclude with the mention of Peace<sup>d</sup>. And there is not a more comprehensive Blessing than Peace, nor a more seasonable Valediction after this Sacrament, whether we understand it of the Peace which God hath made with us, or of that which he requires of us. 1. If we take it for the Peace which God hath made with us, (*viz.*) for our Reconciliation to him by Jesus Christ, *Romans 5. 1.*<sup>e</sup> and the internal Peace of Conscience following thereupon:

It

<sup>c</sup> Græc. Τῇ προσάχῃ, ἢ τῇ δέσσει, μετὰ Ἐυχαιρίας  
Phil. 4. 7.

<sup>d</sup> In pace Christi eamus. Lit. S. Jacob. Reg. MS. enim legit εἰρήνῃ τῇ χριστῇ. Phil. 4. 7. Πορεύεσθε ἐν εἰρήνῃ. Chrysost. Hom. de Jesum. in Pasch. In pace procedamus in nomine Domini. Lit. S. Basil.

<sup>e</sup> Ἡ εἰρήνῃ τῇ θεῷ — ταῖς ἐν αὐτῇ καταλλαγῇ ἢ πρὸς ἀνθρώπους ἐποιήσατο, ὅτις ἐὰν καὶ πάντα γένῃ ἐκ ἀνθρώπων ὅν μόνον, ἀλλὰ καὶ ἀγγελικόν. Theophylac. in Loc. Philip.



It is so admirable in it self, and it brings such Comforts to the Soul which enjoys it, that it not only surpasseth all the Gifts of Wisdom and Knowledge, but passeth the Capacity of the highest Understanding to comprehend it: And whereas we do now all pretend to know, and to love God, and our Lord Jesus Christ, the Minister prays that we may find such Comfort and Delight in our Peace and Reconciliation with God, that it may keep us firm and constant to this Knowledge and Love, that it may win the Affections of our *Hearts*, and gratify the Powers of our *Mind*, so as to attract us to a farther Progress in the Knowledge of so gracious a God, and in the Love of so dear a Saviour. He prays that this Peace may make us despise all the Friendships of Sin, and engage us to seek after a farther Acquaintance with God, and a nearer Union with Jesus Christ, so that we may fall off no more to Vanity, when we have tasted these Divine Pleasures. 2. If we take it for the *Peace* which God requires of us, viz. that Peace which (by his Command) we here make with our Brethren (which Sense *Theophylact* also mentions) it is very proper to wish that this Peace may keep our Hearts also: For we are all here joined in the Unity of the Spirit, and the Bond of Peace and Amity, as a Token whereof the Antients finished these Mysteries with a Kiss of Peace<sup>f</sup>, and supposed they had not received aright, unless they all departed in mutual Peace and Charity<sup>g</sup>. And this blessed Peace is both better than all Gifts of Un-

B b

der-

<sup>f</sup> Ἀλλήλους φιλήματι ἀσπάζομεθα, πᾶσιν ἀλλήλοις τῷ δ' ἑαυτοῦ.  
Justin. M. Apol. 2. *Osculum Pacis, quod est signaculum Oratio-*  
*nis.* Tertul. de. Or. Roman. 16. 16.

<sup>g</sup> Quia Sacrificium est à quo sine Pace receditur. Idem  
Tertul. *ibid.*

derstanding, and it hath a Sweetness and Pleasure in it that passeth all Carnal Knowledge, and none can tell the Delights of this Peace, but they that feel it. Wherefore when the Minister sees you all united in this divine Peace, he prays that you may find such Comfort in this Amity and Concord, as to keep your Hearts and Minds firm in loving that God who hath made you all Friends: That you may be so taken with these Paths of Peace, that you may desire to know more fully, and to love more fervently the God of Peace, and the Prince of Peace, who first directed you into those blessed Ways: In both Senses it is an apt and pious Wish, that we may not apostatize nor fall off, and therefore we ought to join our own Petitions to this Blessing, that so we may be constant to the End.

§. 4. And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be among you, and remain with you always, Amen.] It is a principal Part of the Priest's Office to bless the People in God's Name, *Deut. 10. 8.* and he hath promised to bless those whom they bless, *Num. 6. ver. 27.* Hereupon the ancient Christians departed not till the Priest had given them the Blessing<sup>h</sup>. And the Congregation ought to receive it upon their Knees, as the Blessing of their Spiritual Father: And we are to believe it to be more than a bare Prayer, because it not only begs, but imparts a Blessing to those who are duly qualified. We believe that God heard his Prayer, in order to the Consecration of the Elements, and why should we doubt of the Efficacy

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<sup>h</sup> *Domine benedic. Benedictio Domini super nos, semper, nunc & in secula seculorum. Amen. in fine Liturg. S. Chryl.*

Efficacy of this Blessing ? We ought to believe that those whom God's Minister bleſſeth, ſhall be bleſſed ; and accordingly let us moſt fervently deſire of God to ratify and confirm it : For I aſſure you, it is a moſt deſirable Thing : It is the Bleſſing of God Almighty which makes every Thing to proſper ; and, particularly, it is the Bleſſing of the Father, as to our Preſervation ; the Bleſſing of the Son, as to our Pardon ; the Bleſſing of the Holy Ghoſt, as to our Sanctification : And all this deſired to be with us all at preſent, and to remain upon us for ever. O happy Soul ! that receives this Benediction : What can ſuch an one need or deſire more than the Bleſſing of God, and the Favour of every Perſon in the Holy Trinity, both now and for ever ? And yet, whereſoever the Peace of God hath gone before, this Bleſſing ſhall follow after : Receive it then with Faith and Thankfulneſs, and when you have done, worſhip and return Home with Joy, ſince the Bleſſing of Heaven goeth with you, and will never leave you ſo long as the Peace of God doth rule in your Hearts, and may that be for ever. *Amen.*

*The Paraphraſe of the final Bleſſing.*

§. 5. Let the Comfort which you find in [**The Peace**] and Favour [**of God**] and the Sweetneſs of that Amity made one with another [**which paſſeth**] and excelleth all the Gifts of Knowledge, yea, and ſurpaſſeth [**all underſtanding**] to comprehend it : Let this Divine Peace (I ſay) [**keep**] the Affections of [**your Heart, and**] the Powers

B b 2

<sup>†</sup> Benedicere populo non debet, qui Chriſtum meritis conſecrare ? Hieron. Ep. ad Ruſſin.



of your **[Mind]** firm and constant **[in the Know-  
ledge, and]** sincere in the **[love of God]** our  
Father **[and of his Son Jesus Christ]** whom we  
have taken to be **[our Lord]** and only Saviour.

**[And]** let **[the Blessing]** and Favour **[of  
God Almighty]** which you all so much need  
and desire: Even the Blessing of God **[the Fa-  
ther]** for your Preservation, of God **[the Son]**  
for your Redemption, **[and]** of God **[the Holy  
Ghost]** for your Sanctification: Let each of  
these at present **[be amongst you, and]** let  
them **[remain with you always]** to your Lives  
End. And may the Almighty say hereto **[Amen]**  
and then it shall be so.



## *An Appendix of the Addition- al P R A Y E R S.*

§. 1. **L**est there should be any Thing left un-  
asked in this excellent Office, the Church  
hath added Six Collects more, to be used at the  
Minister's Discretion: Concerning which there is  
little to be said in the general, but that they are  
plain and pious, and almost every Sentence in them  
taken out of Holy Scripture; wherefore it will be  
sufficient, to give them their proper Titles, to  
manifest on what Occasion they may most fitly be  
used, as also to remark in the Margin the Places  
of Scripture whereof they are composed, and fi-  
nally, by a brief Paraphrase, to illustrate every  
Particular.

I. *A Prayer for Safety in all worldly Changes.*

§ 2. When we apprehend any Danger, by reason of the sudden Changes and sad Accidents to which we and all the World are liable, there are two main Particulars which we are to beg of God for our Security. 1. That he will always assist our Prayers. 2. That he will direct us toward the right End. For so long as we can pray fervently, and are going on in the right Course to Heaven, we are in no Danger, whatsoever may happen.

*The Paraphrase of the first Prayer.*

Be pleased to [**assist us**] according to thy Promise<sup>a</sup>, and help us [**Mercifully, O Lord,**] that we may be sincere and devout [**in these**] and all [**our Supplications and Prayers**] For we cannot be miserable so long as we can fervently call upon thee: [**And**] thou that orderest every good Man's going<sup>b</sup>, order the Conversation<sup>c</sup>, and **Dispose the Way<sup>d</sup> of**] us who are [**thy Servants**] That we may<sup>e</sup> still tend [**toward the Attainment of**] our great End, even [**Everlasting Salvation:**] For so long as we remain in the Paths that lead thither, we are safe: Wherefore do thou so direct us; [**that among all the Changes**] of this uncertain World, and all the

B b 3      sad

<sup>a</sup> Rom. 8. 26<sup>b</sup> Psal. 37. 23.<sup>c</sup> Psal. 50. ult.<sup>d</sup> Proverbs 4 ult. ubi Vulg. & 70. addunt.<sup>e</sup> *Ipse autem rectos faciet cursus tuos, itinera autem tua in pace producet.*

bad Accidents [**and Chances** <sup>f</sup>] which may happen to us, or any of thine & in the Course [**of this mortal Life**] We and [**they may**] never presume or despair; but [**ever be defended**] from all the Mischiefs of those Alterations, [**by thy most gracious**] Providence watching over us [**and thy ready Help**] afforded to us whensoever we are in Danger: All which we beg [**through**] the prevailing Mediation of [**Jesus Christ our Lord**] who always intercedes for our Relief, [**Amen.**]

## II. *A Prayer for the Preservation of Body and Soul.*

§. 3. The former Prayer mentions the Evils from which we would be defended, this declares what it is which we desire should be preserved: It is grounded upon St. Paul's Prayer, 1 *Thess.* 5. 23. and may fitly be used when we fear or feel any Temptation to Sin (as the other when we apprehend any Danger.) For so long as our Hearts and Bodies are kept in the Ways of Righteousness, we may be assured of universal and continual Safety.

### *The Paraphrase of the second Prayer.*

**O Almighty Lord** Eternal [**and Everlasting God**] whose Power is infinite, and always the same: Remember the Frailty of us thy finite Creatures, and **vouchsafe, we beseech thee, to** keep

<sup>f</sup> Eccles. 9. 11. *Fortuna est accidentium rerum subitus & inopinatus eventus.* Laët. Inst. lib. 3. Sect. 29.

<sup>g</sup> *Quis est potest accidere quod cuquam potest.* Pub. Syr.



keep us wholly and throughout<sup>b</sup>: [**Direct**] by thy Wisdom, [**sanctify**] by thy Grace [**and govern**] by thy Providence [**both**] the Affections of [**our Hearts**] where Sin is wont to begin, [**and**] the Members of our [**Bodies**] by which it is too often accomplished: Keeping them both [**in the**] right and pleasant [**Ways of thy Laws**] assisting them in the Duties [**and in the**] holy and good [**Works of thy Commandments.**] Let us never stray from thy sure Paths: So [**that through thy most mighty Protection**] which is always over those that are exercised in well-doing, [**Both here**] in this present Life, [**and ever**] hereafter [**We may be preserved**] from all Sin and Danger, and kept safe both [**in Body and Soul**] until we come to thy Kingdom: Which we beg [**through**] his Merits, who is [**our Lord**] to govern us [**and**] our [**Saviour**] to deliver us, even for [**Jesus Christ**] his Sake. [**Amen.**]

III. *A Prayer for a Blessing upon the Word of God.*

§. 4. This short Collect is of excellent Use, after the Sermon or Lessons in Publick, as also when the Scripture hath been read in Private. And because it is not the Hearing of God's Word with our Ears, but the engrafting in our Hearts, James I. 21. which makes it powerful to our Salvation, we ought always after it to pray as here.

1. That it may take Root in our Hearts. 2. That it may spring forth in our Lives.

B b 4

The

<sup>b</sup> 1 Thess. I. 5. 23. "Οαυτῶν δὲ δι' ὅλων τῶν ἡμετέρων αὐτῶν ἐστὶν εὐαγγέλιον. Theophyl.

<sup>i</sup> Spiritus enim dominatur, caro se nūciatur Tertul. de Bapt.

## The Paraphrase of the Third Prayer.

O Lord, we have brought forth little Fruit of all the excellent Things which we have hitherto heard, [Grant, we beseech thee] therefore O! [Almighty God] who only givest Increase to this Spiritual Seed <sup>k</sup>, [That the Words which we have heard this Day] preached or read out of holy Scripture [with our outward Ears] which are so apt to let good Things slip, even that they [may through] the Working of [thy Grace] which quickens all Things [be so grafted] and planted <sup>m</sup> [inwardly in our] very [Hearts] and Affections [that they may] never be forgotten, but take Root there, and [bring forth in us] so plentifully, that our whole Conversation may abound in [the <sup>n</sup> Fruit of good Works] Which blessed Effect of thy Word we pray for, because it will not only tend to our Benefit, but [to the spreading of the Honour and] setting forth the [Praise of thy Name] who hast so happily reformed our Ways. Do thou therefore thus teach us [through] the Merits, and for the Sake of [Jesus Christ our Lord] be it so [Amen.]

## IV. A Prayer for Success in all our Actions.

S. 5. If we acknowledge God's Providence, we must undertake nothing till we have first asked his Council

<sup>k</sup> 1 Corinth. 3. 6. *Cathedram in cælo habet, qui corda docet.* Aug. in Ep. Johan.

<sup>l</sup> *Nec retinent patule commissa fideliter aures. Pauci illam quam conceperunt mentem domum perferre potuerunt.* Sen. Ep. 108.

<sup>m</sup> James 1. 23. Græc. ἐμψυχοί. Syrac. plantatum bene, nam Verbum Dei sæpe confertur semini. Matth. 13, &c.

<sup>n</sup> Coloss. 1. 6. James 1. 22.

Council to direct us °, and as we go on we must call for his Assistance to further us, and when we have done, we must wait for his Blessing to crown all with Success: All which we are taught to do in this compendious and pious Form, which is never unseasonable, but very fit to be used, especially in the Morning, before we begin our Work.

*The Paraphrase of the Fourth Prayer.*

O God, our Ways are not in our own Power <sup>1</sup>, wherefore we commit them to thee, who are able to bring them to pass <sup>2</sup>. And be thou pleased to [**Prevent us, O Lord**] before we expect it, [**in**] the Beginning of [**all our Doings**] and come early to meet us before-hand [**with thy most gracious Favour**] so that we may begin Things pleasing, [**and**] then as we go on [**further us**] all the Way [**with thy continual Help**]. And leave us not till we have accomplished them by thy prospering our Endeavours <sup>3</sup>: So [**that in**] the Performance of [**all our Works**] since they are [**Begun**] by thee and thy Direction, [**continued**] through thee and thy Assistance [**and ended in thee**] and with thy Blessing, [**We may**] have continual Cause to  
glo-

° Ita Scipio referente Plutar. Et. ap. Platon *Ἐπὶ πασῇ δρμῇ ἢ μικρῇ ἢ μεγάλῃ πειράσασθαι*, θεὸν αἰεὶ πρὸς καλῶσι in Timæ.

<sup>1</sup> Jer. 10. 23.

<sup>2</sup> Psal. 37. 5.

<sup>3</sup> Prevent. vox media. Psal. 88. 13. in malo sensu, Psalm 18. 18. in bono, 21. 2. & Psal. 79. 10. Bonitas tua, O Deus meus, antevertat [*Vulg. præveniet*] me. Vitabi. Psal. 79. 10. *Vulg. Antevertat nos misericordia tua.* Vide item Hammond. Psal. 21. v. 3. Annot. [b.]

<sup>4</sup> Οὐκ ἐν δ' αὐτὸν ἀρχήν τε καὶ τέλος ἔσται πάντα τὰ ἐν αὐτῷ τὰ ποιῶν, κατὰ τὴν ὁμοίαν τοῖς θεοῖς. Demost. Olynth. 2.

<sup>5</sup> Hinc omne principium, huc refer exitum. Hor. Car. lib. 3. Od. 6.

<sup>6</sup> Ὁ θεὸς ἀρχὴν τε καὶ τέλος καὶ μέσος πάντων τῶν ὄντων Plato.



[glorify] and speak good of [thy holy Name] when we find how we prosper by trusting in thee. [And finally] having advanced thy Glory in this short Life, let us, though unworthy, and without any Merit in our selves, yet [by thy Mercy obtain] that [Everlasting Life] where we may praise thee for ever [through Jesus Christ our Lord] for whose Sake we beseech thee to hear us. [Amen.]

*V. A Prayer to supply the Defects of our other Devotions.*

§. 6. When S. Paul had asked all he could for his *Ephesians*, he commits them to him that was able to do more for them, than he could ask or think v. And from thence we have taken this suppletory Prayer: Being very proper for the Beginning or Ending of publick or private Supplications; because it set before us, 1. The incomparable Wisdom of God: 2. Our own Imperfections: And thence deduceth, 1. A general Petition for Compassion, as to all the Defects of our Prayers. 2. A particular Request for the adding of that which we omitted.

*The Paraphrase of the fifth Prayer.*

\* O [Almighty God] the Original of all Power, and [the Fountain of all Wisdom] We make

v Ephes. 3. 20. Δυνασαι ὃ ἐ μόνον πάντα ἀΐ' ἐταί τις, ἀλλὰ καὶ ὑπερ πάντα ποιῶσαι τέλει, φιλοτίμως καὶ θαυμάσιως. Theophrast.

\* Note, This Prayer is very proper to be said to our selves, when we kneel down at our first coming into the Church to Prayers.

y Proverbs 2. 6.

make not our Prayers to instruct thee <sup>z</sup> [**who knowest our Necessities**] and all our Wants [**before we ask**] of thee to supply them; [**And**] who discernest [**our Ignorance**] and Folly [**in asking**] hurtful Things, because we do not well know what is good for our selves <sup>a</sup>. Wherefore [**We beseech thee**] O merciful Father [**to have Compassion upon us**] because of these [**our Infirmities**] excusing the Failings, and supplying the Defects of our Prayers. [**And those Things which**] we leave out, being checked by our Consciences [**for our unworthiness**] so that [**we dare not**] pray for them: As also those Things which for our Ignorance [**and for our**] Spiritual [**Blindness, we cannot ask**] not knowing whether they be good for us, [**vouchsafe to give**] them all unto [**us**] of thy Bounty which is wont to go beyond <sup>b</sup> all our Petitions: Withhold not any good Thing, because we are unworthy, but give us all that we need [**for the Worthiness**] and Merits [**of thy Son Jesus Christ our Lord**] who hath deserved this Grace for us. [**Amen.**]

VI. *A Concluding Prayer for the Acceptance of the rest.*

§. 7. There are Three Qualifications of an Acceptable Prayer. 1. That it be made in Christ's Name <sup>c</sup>. 2. That it be agreeable to God's Will <sup>d</sup>. 3. That it be asked in Faith <sup>e</sup>. Now because it were

<sup>z</sup> Matth. 6. 32. Οὐδὲ ἵνα διδάσκησιν, αὐτῶν. Theophyl.

<sup>a</sup> Vide Rom. 8. 26.

<sup>b</sup> *Uberior semper est Dei gratia quam nostra precatio.* Ambros. in Luc. *Fides aliquando recipit quod Oratio non presumit.* Bernard. de Grad. Humil. Exemp. gratiâ. 1 Reg. 3. 15. Psal. 21. 4. Luc. 23. 42, 43.

<sup>c</sup> Joh. 14. 13. & 16. 23.

<sup>d</sup> 1 Ep. S. Joh. 5. 14.

<sup>e</sup> Matth. 21. 22. James 5. 15.

were impudent to expect to be heard upon other Terms, the Church hath here put them all together in this finishing Prayer, which is very properly used after any of our Prayers, especially the *Common-Prayers*, which if we have said in Faith, we are sure the Petitions are according to God's Will, and made in the Name of Christ.

*The Paraphrase of the sixth Prayer.*

[**Almighty God, who**] in thy Holy Word [**hast promised**] graciously [**to hear**] and readily to answer [**the Petitions of them that**] according to thy Direction, do [**ask in thy Son's Name**] the only Mediator and Advocate of his Church: Relying on this thy Promise [**we beseech thee**] most [**mercifully to incline thy Ears**] and most speedily to return an Answer [**to us, that have made now**] in our great Necessity, these [**our Prayers and Supplications**] and presented them [**unto thee**] in the Name of Jesus Christ. [**And grant**] us this last Request, even [**that those**] great and excellent [**Things which**] trusting in thy Mercy [**we have faithfully asked**] provided they be [**according to thy Will**] and such Things as thou seest to be good for us, that they [**may effectually be obtained**] by our Petitions, and speedily bestowed on us: And this thy Mercy in granting our Requests, will both tend [**to the Relief of**] us thy Servants in all [**our Necessities, and**] also to [**the setting forth of thy**] own infinite [**glory**] before all the World, who will perceive thy Goodness towards us thy unworthy Creatures [**through Jesus Christ our Lord**] In whose Name we ask, and for whose Sake thou givest every good Thing, by whom therefore all Glory be to thee for ever. [**Amen.**]

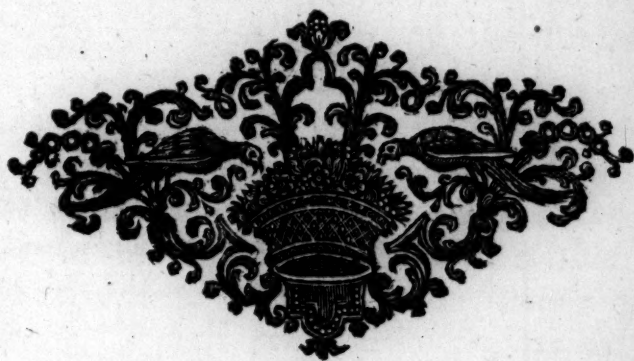
*The End of the Communion Office.*



A Brief  
DISCOURSE  
Upon the  
OFFICES  
OF

*Baptism, Catechism, and  
Confirmation.*

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L O N D O N:  
Printed in the Year, 1721.

A. B. B. B.

DISCOURSE

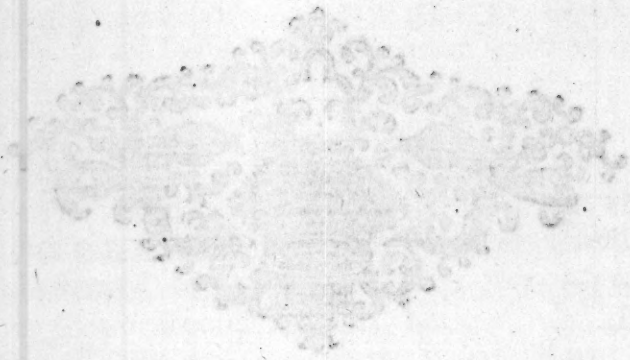
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To the Reverend and Worthy

JOHN TILLOTSON,

Doctor of Divinity,

Dean of Canterbury, &c.

S I R,



Do not imagine I shall discharge those Obligations which your Goodness hath laid upon me, but rather encrease them, by the Presenting these little Tracts unto you; for it will contribute to their Reputation, to be ushered in with so worthy a Name, and add to their Author's Character, to be reckoned among the Number of your Friends: So that if this Tender be accepted, but as the Testimony of my Gratitude, I shall confess my self to be your Debtor still.

The Discourses are brief, that they may be of as general Use as they are of universal Concernment. The First, Upon the Office of Baptism, shewing as well the Consent of this Church, with the best Antiquity therein, as the  
several



# The Epistle Dedicatory.

*several Duties of Parents, Sureties, and younger Christians, in Order to the making and keeping the Baptismal Vow. The Second, Upon the Catechism of the Church, declaring the divine Original and primitive Practice of Catechising, with the Agreeableness of this Form to Antiquity, and the excellent Method thereof; and finally, perswading all concern'd, to the learning and understanding of the same. The Third, Being an Account of the necessary, though neglected Office of Confirmation, containing the Motives to perswade to it, the Method of its Administration, and the Means to profit by it: And I hope they are so done, that they may be honoured with your Approbation, as well as your Name; for then they will be effectually recommended to all the judicious, and raised above the Censures of the less discerning. I shall only add, That as I wish no others may measure the Worth of these Papers barely by their Proportion \*, so I will particularly request from your self, not to estimate the Respects of the Presenter by the Quantity of the Present †; for though the Treatises are small, yet they are tendered with a great Affection by,*

Reverend Sir,

Your most Obliged and  
most Faithful Servant,

THO. COMBER.

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\* 'Ου γὰρ τὸ μέγα εὔ, ἀλλὰ τὸ εὖ μέγα. Demosthenes.

† In quo censendum nil nisi dantis amor. 'Ουκ ἐν πῶς μέτρῳ τῷ διδοῦσιν, ἀλλ' ἐν τῇ προαίρεσει τῇ παρέχοντι τὸ πᾶν ὀφείλου.  
S. Chrysost. Hom. in Johan.



ABRIEF  
DISCOURSE  
UPON THE  
OFFICE of BAPTISM.

The INTRODUCTION.

Of Baptism in General.

**W**ATER hath so naturally a Property of cleansing, that it hath been made the Symbol of Purification by all Nations, and used with that Signification in the Rites of all Religions: The Gentiles washed before their Sacrifices; and for the Expiation of their Offences: Yea, Satan (who delights to counterfeit divine Institutions) had taught the Heathens divers kinds of Baptisms, as Means of Remission of their Sins:

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<sup>a</sup> Το ὕδωρ ἀνιζή. Plutar. Quæst. Roman. <sup>b</sup> Ἀνίστασθαι  
 ὡς τὴν ἑωρτάσαν—νερόμυον, idem. Lavabo ut rem divinam faciam,  
 Plautus. <sup>c</sup> Aqua vero adspersione corporis labem tolli, & casti-  
 moniam præstari putabant: Alex. ab Alexandr. de Egyptiis Sacerd.  
 gen. di. l. 4. c. 17. <sup>d</sup> Nationes extraneæ—viduis aquis sibi  
 mēt.

The frequent Washings of the Jews are known to all, and Baptism is no Stranger to them, for they baptize such as are admitted Profelytes at large, and when any of those Nations turn Jews, who are already circumcised, they receive them by Baptism only; with which Ceremony also they purified Heathen Women, which were to be married to Jewish Husbands: And some of their own Rabbins had said of old, That in the Days of the *Messiah* there should be so many Converts, that they should be forced to baptize them, because it would be impossible to circumcise them all: And this is that universal, plain, and easy Rite, which our Lord Jesus adopted to be a Mystery in his Religion, and the Sacrament of Admission into his Church; enjoining his Disciples, and all their Successors, to use it to this end in all Parts of the World, *Mat. 28. 18.* It is true, our Saviour hath not prescribed any more (in this Sacrament heither) than the essential and necessary Part, leaving the Rites and Circumstances of Administration to the Determination of the Apostles and the Church: Yet, without doubt, the Form of Baptism was very early agreed upon, because all the Christians in the World almost, do practise it much after the same manner: The latter Ages had made some superfluous Additions, but our Reformers have removed them, and certainly restored this present Office to a nearer Resemblance to the ancient Model, than any other Church can shew: We have three several Offices of Baptism. (1. For Infants

mentiantur, nam & sacris quibusdam per lavacrum initiantur, Iudis alicujus aut Mithre—certe Iudis Apollinaribus & Pelagis tinguntur, idque se in regenerationem, ut impunitatem perjuriorum suorum agere presumunt. Tert. de Bapt. & Aag. de Bapt. in Donatist.

Quod universa tenet Ecclesia nec Consiliis constitutum, sed semper retentum est, non nisi Auctoritate Apostolica traditum ritum credimus. August. in Donatist. lib. 4. cap. 23.



fants in Publick. 2. For Infants in Danger of Death. 3. For those of riper Years. But because the first is now most used, and the other two differ very little from it, we shall make that the Measure of the rest, and only treat of that in particular; but first we must speak something to each of the three in general, before we conclude this Introduction.

*Of the Publick Baptism of Infants.*

§. 2. As Baptism was appointed for the same end that Circumcision was, and did succeed in the Place thereof, so it is most reasonable it should be administered to the same kind of Persons; and as God commanded Infants to be circumcised, *Gen. 17. 12.* so doubtless he would have them to be baptized; nor is it necessary that Christ should particularly name Children in his Commission, *Matth. 28. 19.* it is sufficient that he did not except them, nor forbid to baptize them; for that supposeth he intended no Alteration in this Particular, but that Children should be initiated into the Christian, as well as into the Jewish Religion. Besides, if the Apostles had left Children out of the Covenant, and not received them as Members of the Church, it is certain the Jews (who took such Care to circumcise them) would have made this a great Objection to the Religion, and have been highly scandalized thereat. Wherefore since Infants are a Part of *all Nations*, and we read of whole Households baptized, *Acts 16. 15.* 33. *1 Cor. 1. 16.* it is highly probable that the Apostles themselves baptized Infants; only the Baptism of Men and Women converted from Paganism, being more for the Honour of Religion, and more illustrious, did obscure the Infant Baptism, which being done with less Solemnity, and at the same Time with the Parents, it sufficed to note it in general

Words. This we are sure of, that all Antiquity affirm, that the Apostles did teach the Church to baptize Infants, <sup>f</sup> by Tradition, as they did the Change of the Sabbath, and other things <sup>g</sup>, which the Church doth observe as religiously as if there were a written Command for them. Besides, the ancient Constitutions do command it <sup>h</sup>. And about 200 Years after Christ, St. Cyprian, with 66 Bishops in Council with him, determined, that the Church had allowed of it; yea, that Children had rather better Right <sup>i</sup> to Baptism than Elder Persons: And the Orthodox Fathers did press the *Pelagians* (who denied Original Sin in Infants) with this Question, viz. Why the Church did baptize them? The second Canon of the Council of *Milevis*, (to which St. *Augustine* subscribed) finally pronouncing an Anathema against those who denied, That Infants were to be baptized for the Remission of Sins: Since which Time it hath been universally practised in all Churches, until some wild Enthusiasts of late, Revivers of old Heresies, presumed to oppose it. But it is not the giddy Attempts of such unstable Persons can shake this holy Practice, which is so reasonable, and so ancient, so beneficial to the Infants, so comfortable to the Parents, yea, and so great a Security to Religion, by binding these future Hopes of the Church in early Vows of Piety: And that it may be carefully performed, and in due Time, we shall next shew the Necessity thereof. Of

<sup>f</sup> Pro hoc & Ecclesia ab Apostolis traditionem accepit, etiam parvulis baptismum dare. Origen. Hom. in Rom. 6. Idem, Hom. 8. in Levit. 12. 13. & Hom. 14. in Luc. 2. Cypr. Epist. 59, &c. Consuetudo matris Ecclesie in baptizandis parvulis nequaquam spernenda est. Aug. l. 10. de Gen. c. 2.

<sup>g</sup> Quas sine ullius scripture instrumento, solius traditionis titulo deinde consuetudine patrum nro vindicamus. Terr. de Coron. Mil. c. 3.

<sup>h</sup> Βαπτίζετε τὰ νεοτὰ νεοτὰ. Constit. Clement. <sup>i</sup> Quod cum circa universos observandum sit, atque retinendum, tum magis circa infantes ipsos & recens natos observandum putamus. Cypr. Epist. 59.

## Of Private Baptism of Infants in Cases of Necessity.

§. 3. Our Saviour himself hath said, that *Except a Man* be born again of *Water*, and of the Holy Ghost, he cannot enter into the Kingdom of God, *John* 3. 5. and *Mark* 16. 16. He makes Baptism as well as Faith necessary to Salvation: Whereupon the ancient Christians did constantly affirm, that there could be no Salvation in an ordinary Way without Baptism<sup>k</sup>; and whosoever died without it, their State was believed doubtful, unless it were in such a Case as that of *Valentinian* the Emperour, whom *St. Ambrose* hopes might be saved<sup>l</sup> by the Desire of Baptism, because he had no Opportunity. Upon the Stock of this Principle grew that great Care, that no Person might die unbaptized, insomuch that it was allowed in Danger of Death to baptize them who had not past through all their Preparations, provided that they should answer more fully if God restored them<sup>m</sup>. The like Care hath our Church taken of little Children; for though she require (according to the 59th Canon of the sixth Council at *Constantinople*,) That they should be speedily and publickly baptized in the House of God; yet in Cases of Extremity she admitteth of that which is done in private Houses, even without Ceremony, upon condition there may be added more of the Solemnity afterwards, when it is published in the Church: And that it may not be neglected, we are taught, *That it is certain*, by God's Word, that Children baptized, dying before they

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<sup>k</sup> Tertul. de Bapt. cap. 12. Scriptor. de Vocat. Gent. lib. 2. cap. 8.

<sup>l</sup> Ambros. de obitu Valentin.

<sup>m</sup> Qui in agri-

tudine constituti baptisma perceperunt, facti sani, Fidei symbolum doceantur, ut noverint quâ donatione digni sunt habiti. Concil. Laodicea. Can. 47. Anno 364.



commit actual Sin, are undoubtedly saved; for it is certain, by God's Word, that Baptism is appointed for *Remission of Sins*, *Acts* 22. 16. *Chap.* 2. 38. and it is also certain, that all they whose Sins are forgiven, are undoubtedly saved, *Psal.* 32. 1. But Infants have no other Sin but their Original Corruption, which being remitted in Baptism, they are undoubtedly saved: And it is plain the first Christians believed the same Doctrine. For if the most notorious Offenders be forgiven (by Faith) in their Baptism, (as St. Cyprian argues) how much more shall Infants, who have no actual Sin, but only the Contagion of Death, which they drew from Adam; and will the more easily gain Remission here, because it is not their own but others Sins, which is forgiven to them, *Epist.* 59. The Fathers also of the second Council of *Carthage*, anathematize those that say, Children are not by Baptism delivered from Hell, and made Partakers of Eternal Life: The same is affirmed by St. *Augustine* <sup>a</sup>, *Fulgentius* <sup>o</sup>, and all the Catholick Fathers; and the Heretick *Hierax* is censured for denying it by *Epiphanius* <sup>v</sup>. The *Waldenses* made it an Article of their Confession, That Baptism was necessary to Salvation, and that Infants were saved thereby; and none have any Reason to oppose so pious and so received a Truth. I confess some of the later Doctors, and the Assembly at *Trent*, have been too positive, in asserting the Damnation of Infants which die unbaptized, (as if God could not save without it,) forgetting that it is commonly the Parents Neglect, and that it is they who despise the Covenant; and deserve the greatest Punishment: And

<sup>a</sup> Aug. de Civit. Dei, lib. 21. cap. 16.  
de hie, cap. 30.

<sup>o</sup> Fulgentius,

<sup>v</sup> Epiphani. l. 2. Tom. 2. Her. 67.

<sup>h</sup> Hoveden, Annal. ap. Usher de Christian. Eccl. success. cap. 8. Sect. 34.

Non infans qui discernere necdum valuit, verum maiores ejus, qui id servare poterant, noverant, debuerant, irritum fecerunt possum. Beda in Luc. 2.

And yet we may affirm there is no Promise for the Salvation of such; their State is uncertain, if not evil. Wherefore let no Parents, (who love their own or their Childrens Souls,) upon Pretence of God's Power or Mercy, presume to neglect that which is so certainly a Means of Salvation; neither let them think it indifferent whether their Children be baptized or no, for this springs from a dangerous Mistake. *And it is evident (saith an old Author) how great a Negligence and Carelessness it breeds in the Hearts of Christian Parents concerning their Childrens Baptism, when they think no Harm can come to them, either by their own Neglect, or the Childrens dying before, De vocat. gent. lib. 2. cap. 8.* If Children be weak, the Parent must immediately endeavour to procure their Baptism; but, if notwithstanding all possible Care, they die before, we must not then confine the Almighty to the outward Means, but believe he may save without, where he did not give the Opportunity: And in such Case the Parent may take Comfort in his having done what he could, and ought to hope in the Divine Mercy.

### *Of the Baptism of those of riper Years.*

§. 4. In the Baptism of Persons who are of Age and Understanding, there is more required than in that of Infants; for they being capable to receive Instruction, to declare their Faith, and to exercise an actual Repentance, our Church commands that they be first Taught and Catechized, *Matth. 28. 19.* which of Old lasted all the forty Days of *Lent*: And then that they be Examined concerning their Faith and Repentance, *Luke 3. 8, 9, 10, 11.* Finally, The Persons themselves are advised, according to the Primitive Discipline, to prepare themselves for this Seal

of Remission, by Fasting, and Prayer, and a serious Consideration of the Covenant into which they are about to enter. This Variety between their Duty and that of Infants, hath occasioned the compiling of a peculiar Office; but alas, there is too seldom Occasion to use it, for we see but few Converts to Christianity in these Days, and may justly lament the Scandal which is given to the Unbelievers, by the Wickedness and the Divisions of those whose Manners are the Disgrace of their Principles. And it is sad to consider, that the several Sects of Christians, are more concerned to diminish each other Party, than to add to the whole Church. The first poor despised Planters of our Religion brought in Thousands, and in Despite of all the Wit and Learning, Power and Malice, which did oppose them, they daily added to the Church of God; whereas now, when we have all imaginable Advantages on our Side, such is our Sloth, that an Age scarce produceth an hundred Converts of Jews, Turks, or Infidels: Yet this Office is sometimes used for the unhappy Children of those licentious Sectaries, who, not content to oppose all the prudent Institutions of the Church, have cast off both those Sacraments which are of Christ's own appointing, by reason whereof, those who spring from them want their Baptism, till they come to understand and hate the accursed Errors of their deluded Parents: But on what Occasion soever it is used, the Person to be baptized may,

*Ἰνδύων ἀρεσιν διδάσκον. ἡνδρ σὺνδ χολύων ἔ σὺνδ δ' οἱ λω  
adroit. Just. Mart. Apol. Ingressuros Baptismum orationibus cre-  
bris, jejuniis, geniculationibus & pervigiliis orare oportet, &c. Tertul.  
de Bapt. cap. ult.*

*Aut hec non est Christiana Religio, aut vos non estis Christiani:  
Dictum Homini Pagani S. Scripturam insipientis. Hoc sit  
negotium illis non Ethnicis convertendi, sed nostros evertendi; banc magis  
gloriam captant si stantibus ruinam, quam si jacentibus elevationem ope-  
rantur. Tertul. de Præscript. cap. 41.*



may, by this Discourse, be instructed in order to so great a Work, by altering some few Circumstances, and applying all unto their own Case: And it will be proper also for those who are *Sureties*, to learn here how far their Obligation doth extend; yea, all that are baptized may from hence be instructed in, and remembred of, their great Baptismal Vow. For although we treat principally of Infant-Baptism, yet a little Variation will make this Discourse suit the other Cases. But before we begin with the several Parts, let this Table give you the Method of the whole Office.



## *The Analysis of the Office of Public Baptism.*

§ 3. The Office of Public Baptism is divided into Three Parts :			
1. The Preparation before Baptism, which concerns either [SECT. I.]	{ 1. The Child it self, { 1. Enquiring if it want Baptism, { 2. Shewing the Necessity of Baptism. { 3. Praying it may be fitted for it,	{ The first Question, { The first Exhortation, { The two Collects,	§. 1. §. 2. §. 3, 4.
2. The Sureties in its Behalf,	{ 1. Encouraging them, by { 2. Engaging them, by	{ 1. The Gospel, and its Application, { 2. The Thanksgiving, { The Preface to the Covenant,	§. 5. §. 6. §. 7.
3. The Administration of Baptism, which consists of [SECT. II.]	{ 1. Devotions for the sanctifying of { 2. Holy Actions, in { 3. Solemn Declaration,	{ 1. Perseverance, { 2. Stipulation,	{ The Interrogatories and Answers,
3. The Close and Consequents after Baptism, being [SECT. III.]	{ 1. The Child, { 2. The Water,	{ The short Prayers, { The Prayer of Consecration,	§. 1. §. 2.
	{ 1. A Recital of the Benefits of Baptism, in	{ The Form of Baptism, { The Reception of the Child into the Church,	§. 3, 4. §. 5.
	{ 2. Desires the Child may obtain them, in	{ The Exhortation to the Congregation, { The Lord's Prayer, { The last Collect,	§. 1. §. 2. §. 3.
	{ 3. Directions in order thereunto, in	{ The concluding Exhortation to the Sureties,	§. 4.

SECT.

## S E C T. I.

*Of the Preparation before Baptism.*§. 1. *The first Question.*

**Quest.** **H**ath this Child been already baptized? This Question, howsoever it hath been derided by ignorant or impious Persons, must by no means be omitted, because it is necessary before we begin this great Mystery, that we be certified it hath not been done already, since it is a Rite never to be repeated; for as there is but *one Lord*, and *one Faith*, so there is but *one Baptism*, Ephes. 4. 5. And because Baptism of old was called *Illumination*,<sup>a</sup> therefore that Place of the Apostle<sup>b</sup>, of the *once enlightened*, hath been usually expounded of those that have been once baptized; and afterwards did apostatize: But besides what is intimated in Scripture, the ancient Church doth positively condemn the repeating of Baptism<sup>c</sup>, provided the Party were baptized in the *Name* of the Father, the Son, and the Holy Ghost. And whereas the Council of Nice, Can. 19. S. Cyprian and Tertullian speak of baptizing again those who had been baptized by Hereticks, it was because they esteemed their Baptism no Baptism

<sup>a</sup> Καλὴ ἡ τὸ λαλῆν φανισμός, ὡς φανισμὸς τῶν δεινῶν καὶ τὰτα μανθάνων. Just. Mart.

<sup>b</sup> Hebr. 6. 4. Gr. ἡ αὐτὴ φανισμὸς: Syriac. Arab. & Ethiop. semel Baptizatos: Et ita explicat. Ambros. de Rœnitent. lib. 2. cap. 2.

<sup>c</sup> Concil. 1. Carthag. Can. 1. Anno 330. item Concil. 3. Toletanum. Unus omnino Baptismus est nobis, tam ex Domini Evangelio, quam ex Apostolicis Literis, Tertul. de Bapt. Renovatio per sacri baptismatis lavacrum secundâ vice fieri non potest. Ambros. in Hebr. 6.



tism, as not being performed in the Name of the Holy Trinity, according to Christ's Appointment: So that it is absurd and impious to do this over again, and therefore we ask this Question; which also may admonish the Minister and the whole Congregation to be very serious and devout now in behalf of this present Infant; since it can never more have the like Opportunity for its Purification. And as to those of riper Years, it doth highly require their Care to do it well. For, *They cannot (saith St. Cyril) come to this Laver twice or thrice, to correct the Omissions of the first time; if it be ill done at first, it must remain so for ever.*

### §. 2. The first Exhortation.

**Dearly Beloved,** forasmuch as all Men are conceived and born in Sin, &c.] There is a mutual Covenant in this Sacrament between God and Man, but there is so vast a Disproportion between the Parties, and so great a Condescension on the Part of the Almighty (who designs only our Advantage in it, and is moved purely by his own free Grace to agree to it) that it becomes us to begin this Office with Prayer; and that we may pray with Understanding, this *Exhortation* is premised, wherein we are taught, 1. *The Reasons why we must pray for this Infant.* 2. *What it is which we must ask in its behalf.* 1. The Reasons are introduced with a courteous Salutation, directed not only to the Sureties, but to the whole Congregation, who are stiled *Dearly Beloved*, because they are all Christians, and invited to join, because they were once in the same Condition themselves. If we look no farther than the outward Condition of new

*illis idcirco nec Baptismus unus quia non idem, quem cum rite non habeant sine dubio non habent, nec capit numerari quod non habetur.* Tert. de Bapt. cap. 15. Το αργότερον ἐκὼν βαπτισμα. Cyril Hieros.

new born Babes, *Ezek.* 16. 4, 5, 6. (*viz.*) how they come naked and helpless, forlorn and crying e into this miserable World, Nature it self will extort our Pity and our Prayers in their behalf: But Religion useth stronger Arguments than these, 1. From the Consideration of that Sin in which they are conceived and born, which although arrogantly denied by the old Pelagians, and their revived Issue the Socinian, and Anabaptist, yet it is affirmed in Scripture, *Psal.* 51. 5. *Rom.* 5. 12, 18. *Job* 14. 4, 5. Lxx. and was observed by the Light of Nature among the Heathens f, believed by Revelation among the Jews g, and all the orthodox Christians h: Yea, it hath a thousand Witnessesses in every Man's Breast, who will but consider how miserably he is inclined in many Cases against his Reason, his Judgment, and his Resolutions: And it was very necessary for the Church to lay this Foundation, because the Denial of Original Sin hath always been followed by the Contempt of Infant Baptism i, and we shall not pray heartily enough for them, unless we be convinced of their present sinful and miserable Estate; which whosoever duly apprehends, will cry as earnestly to save these poor Infants from the Wrath of God, as the true Mother did to rescue her Child from the Sword of the bloody Executioner, 1 *Kings* 3. 26. 2. Because our Lord hath provided this Means to deliver them, and withal told us, that

\* *Wisdom* 7. 3. *Procellas mundi quas ingreditur, in exordio statim suo ploratu & gemitu rudis anima testatur.* Cypr. de Bon. Patient.

† *Συμφορον τὸ ἀμαρτανῶν ἀρχαῖοις.* Sopater. Omnes preoccupati sumus, virtutes discere est vitia & discere. Sen. Ep. 51.

‡ *Τὸ πρῶτος ἀνίσταται τὸ λόγῳ.* Aristot.

§ *Primus pater est Adam, per quem peccatum nature fuit implantatum.* R. D. Kimch. in *Jesai.* Παῖρ ἡ πρώτη καὶ ἀρχαῖος ἢ, παῖρ ὅσον ἡλθεν εἰς τὸν οὐρανὸν συμφορὴ τὸ ἀμαρτανῶν ἐστίν. Philo.

h *Testimonia Patrum collecta videre licet, Hammond. Annot. in Psal. 51. 5. [b.]*

i *Hinc evacuatio baptismatis parvulorum. Ambros. Epist. 33. ad Demetriad. lib. 4. item Concil. Milevitan. Can. 2. de Pelagianis.*





external Rite, but it is above human Power, or the Possibilities of Nature, to make these Things effectual to the Child's eternal Salvation; wherefore we have the more Reason to cry most passionately to him that only can effect all this.

### §. 3. *The first Collect for the Child.*

**Almighty and everlasting God, who of thy great Mercy didst save Noah, &c.]** Being prepared with the former Motives and Directions, the Minister invites us in the ancient Form, *Let us pray:* And goes before us in these two pious Compositions: In the first of which there are Three Parts. 1. A *Preface*, laying down the Encouragements to this Request. 2. The *Request* it self. 3. The *End* for which we make it.

1. When the *Preface* hath minded us that he whom we call upon is *Almighty* in Power, and *Everlasting* in Duration, it doth commemorate the ancient Types of Holy Baptism, together with the Consignation thereof in the Person of our Lord Jesus; that by remembering what God hath done by, and for, the Element of Water, with respect to this Mystery, we may heighten our own Expectations, and learn to hope for great Things from it, and engage the Almighty to make the present Effect answerable to so early and so noble an *Apparatus* as himself had made thereunto. 1. St. Peter assures us, the *Saving of Noah* in the Flood was a Type of our Salvation by Baptism, 1 Pet. 3. 21. and many of the Fathers take Notice of it also, The Flood was the Baptism of the World, the Iniquity whereof was purged by Water, and all that was corrupt was buried in that universal

<sup>1</sup> In diluvio quoque jam tunc figura Baptismatis. Ambros. de Sacr. lib. 1. cap. 6. Baptismus (ut ita dixerim) Mundi, Tertul. de Bap. cap. 8. Cyril. Hieros. Cat. 3.

sal Deluge; until at last, in Token that the Evil was expiated, the Dove did rest upon the renewed Face of the Earth, and was the Messenger of Peace to those who were saved by those Waters. Thus our old Man is buried in Baptism, and our Sins washed away; yet so as the new Man is restored thereby, and sealed with the Holy Ghost. 2. St. Paul affirms, that God did prefigure the Christian Baptism by the Passage of the Israelites through the Red Sea, 1 Cor. 10. 2. Which Tertullian observes in these Words: *The People, ready to leave Egypt, escaped the Force of Pharaoh, by going through that Water which drowned the King and all his Army, which Figure is more manifest in the Sacrament of Baptism*<sup>n</sup>, for all Nations are delivered from the World by Waters; and leave the Devil, their former Ruler and Oppressor, overwhelmed in them: de Bapt. cap. 9. [\*]. Now if God did twice save the whole Church by Water, on purpose to typify the Efficacy of Baptism before it was instituted, we may very reasonably believe, that now the Substance is come, he will much more save these Children or believing Persons thereby. 3. And it is the more probable that we shall prevail when we ask this Mercy, because that our Lord himself was pleased to honour this Ordinance, by causing it to be administered to himself by St. John in the River Jordan, Matth. 3. 17. And He was baptized (saith St. Ambrose) not that he might be cleansed, but that he might cleanse the Waters; that they themselves being washed by the Flesh of Christ, which knew no Sin, might have a Right to be used in Baptism ever after, Ambr. in Luc. 3. and the Grace which it received from him, it pours upon us Christians, idem Ser. Domin. 6. post

<sup>n</sup> Illud mare nostri Baptismi figura fuit, Ambros. de Mansionibus Israelit. & Cyril. Ἐλπίδα τῆ Ἰσραὴλ ἀπὸ τῆ Φαργὰ δια τὸ Ἰαννάδου, ἡ ἐλπίδα ἀμαρτιῶν τῆ χάριτος, δια τῆ λεγόμενης ὕδατος ἐν ἱσραὴλ τῆ δυνάμεως. Catech. 3. Cyrilli. [\*] Vide August. de Temp. Ser. 46.

post Pentec. Yet we must not fanſy, as *Tertullian* and *St. Ambroſe* note, that this Sanctification was derived only to that one River, (whereupon ſome of old would be baptized no where but in *Jordan*;) for the Bleſſing was communicated (ſay they) to all Water that ſhould ever be uſed to this Purpoſe. Now if the great End why Jeſus was baptized, were to Hallow the Water to this Uſe, we may the more chearfully preſent our Petition, that the Party to be baptized may find ſupernatural Effects from this holy Laver.

2. The *Petition* therefore advanced upon theſe Pre-miſſes is, *First*, For God's general Pity to be expreſſed towards this Infant, becauſe it is miſerable by Nature, and liable to his Wrath. *Secondly*, Particularly that he will pleaſe to waſh and purify it from all its natural Pollutions by the living Water, *Joh. 7. 38.* even his holy Spirit & which alone can cleanſe the Soul, and which gives the Power of cleanſing to this Water. We pray that he who gave ſo many illuſtrious Types of Baptiſm before its Inſtitution, and at its firſt Original dignified it with the Preſence of his own Son, that he will now look with Compaſſion on the original Miſery of this Child, and waſh it wholly away by his Spirit. 3. And we aſk this the more fervently, becauſe there will follow ſo bleſſed an Effect upon our being heard, *viſ. 1. Privative*: If it pleaſe him ſo to waſh away the Sin of this Child, it ſhall be *delivered from God's Wrath*, *Matt. 3. 7.* ſince his Wrath doth not remain on thoſe whoſe Sins are pardoned: But when the Iniquity, the Cauſe, is gone, the Wrath is removed alſo. 2. There will follow alſo *poſitive* Effects, even the Seeds of ſanctifying Graces, which will manifeſt themſelves in due

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time,

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ο "Υδωρ καθαίρει ἀλλὰ τὸ πνεῦμα τὰ πάντα ἐνεργεῖ. *Theophyl. in Johan. 3.*



time. The Sum is, that if it be washed with the Spirit it shall not be left to perish in the general Deluge, but be taken into the Church (as *Noah* into the Ark <sup>p</sup>) and so to be saved from the common Destruction: And although this Child (as the Ark <sup>q</sup> of old) be tossed a while upon the troublesome Waves of this World, yet if *Faith* be the Pilot, *Hope* the Sails, and *Charity* the Lading, no boisterous Billows shall be able to overwhelm it, but it shall triumphantly and joyfully ride over these Surges, until they have conveyed it safe to the Port of Immortality. All these Graces are the Fruits of that *One Spirit*, so that if here it be received, all these happy Effects will be the Consequents thereof.

#### §. 4. The second Collect for the Child.

**Almighty and immortal God, the Aid of all that need, &c.]** To express our Earnestness and Importunity we do again renew our Address, and in this *second Prayer* we request, *First*, That this Child may be pardoned and *regenerated*. *Secondly*, That it may be *adopted* and accepted by Almighty God; both which are enforced with their proper Motives, 1. The first Petition is ushered in by a solemn *Invocation*, wherein we call upon God by all those Attributes which do express his Power and Mercy: We confess him to be *Omnipotent* and *Immortal*, 1 *Tim.* 6. 16. the *Reliever* of the Needy, *Psal.* 10. 16. and 69. 33. the *Helper* of those that fly to his Protection, *John* 6. 37. He giveth eternal Life to *Believers*, and raiseth those that are *Dead*, *John* 11. 25. and therefore he is the fittest to be solicited in behalf of a weak and helpless

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<sup>p</sup> Ecclesia est arca figurata: Tert. de Bapt. In illa mirande capacitatis arca—Ecclesia figuratur: Author. de voc. gen. lib. 2. cap. 4.

<sup>q</sup> Navicula illa figuram Ecclesie præferebat, quod in mari, id est, seculo, fluctibus, id est, persecutionibus & tentationibus, inquietatur. Tercul.

less Infant, dead in Trespasses and Sins. Yea, we esteem our selves happy that we have so great and so good a God to come unto in its behalf: For here we do present him with an Object suitable to his Might and his Mercy; and since this poor Creature is so miserable, but yet can neither apprehend its own Misery, nor speak in its own Behalf, we our selves become its Spokesmen, that it may be born again in in this Laver of Regeneration, and have all its Sins both pardoned and removed: And doubtless so charitable a Prayer from so many Hands, presented to such a God, for so deplorable an Object, cannot return empty. 2. The next Petition proceeds farther, and craves, that when the Sin is removed, and the Nature renewed, it may be most favourably received by God, and adopted for his own Child. And herein we seem to imitate that ancient Custom prescribed by the *Roman* Law, in that kind of Adoption which was called *Adrogation*<sup>r</sup>, whereby a Child being to be adopted into a better Family, was admitted by the Approbation of the High Priest, and at the Intercession of all the People in a publick Assembly. Thus we who are already Citizens of Heaven, do all join in requesting there may be one more added to our Number, and received into the Household of God: And the Motive to this Petition is no less than God's gracious Promise by Jesus Christ, *Matth. 7. 7.* that if we ask we shall have, which *St. Luke* applies to the giving of the Holy Spirit, *Chap. 11. 13.* and some of the Ancients refer this Promise to this very Mystery. Nor can this Promise be urged more properly: For we have brought this Infant to Heaven's Gate, but we cannot make it the Child of God, nor let it in; so that all we can do is to ask, and seek to him to

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<sup>r</sup> *Adrogatio autem dicta, quia genus hoc in alienam familiam transfertur, per Populi rogationem fit, Aul. Gellius, Noc. Att. 5. 19. Et Justinian. Instit. lib. 1. titul. 11. de Adop. Sect. 1.*

open the Gate, and to receive it, who hath promised to hear the Prayers of his Church. The External Washing is but a Temporal Privilege, and only makes this Child one of the Number of the visible Church : But the Heavenly Washing of the Soul <sup>r</sup> is an *Everlasting Blessing*, and doth purify the Soul, and fit it for Eternal Life <sup>v</sup>. Its natural Life is a miserable mortal Life, a State of Bondage : But we pray it may here be adopted to an eternal Life, and a glorious Kingdom through Christ his Merits. *Amen.*

§. 5. *The Gospel and Exhortation deduced from it.*

**Hear the Words of the Gospel, Mark 10. 13. They brought young Children to Christ, &c.]**  
This Portion of Scripture hath been censured by some as improper for this Place, because the Children here mentioned were not brought to be Baptized ; but whosoever makes this Objection, doth not well understand upon what Account this Gospel is placed here ; and if they would take their Measures by the End for which it is made use of, they would retract so impertinent a Charge. Let it be considered therefore, that in the making of a Covenant, the express Consent of both Parties is required <sup>v</sup>. And this Covenant of Baptism being now to be made, between Almighty God and this Child, it is requisite that before the Sureties engage in behalf of the Infant, they should have some comfortable Assurances that God on his Part will be pleased to consent to, and make good the Agreement. Now though he be in Heaven, yet his Ambassadour the Priest, in his Name, doth produce

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<sup>r</sup> *Aquâ enim corpus abluitur, Spiritu animæ delicta mundantur, Ambr. in Luc. 3. Quod incorporale est invisibiliter abluatur, Idem.*

<sup>v</sup> *Felix Sacramentum aquæ nostræ, quâ abluti delictis pristina cecitatis in vitam æternam liberamur, Tertul. de Bapt. cap. 1. Passio est enim duorum pluriumve idem placitum seu consensus, L. 1. ff. de Pactis.*



duce this Place out of his holy Word (the Declaration of his Will,) whereby it doth appear that God is willing to receive Infants into his Favour, and hath by Jesus Christ declared them capable of that *Grace* and that *Glory* which on God's Part are promised in this Baptifmal Covenant; wherefore the *Sureties* need not fear to make the Stipulations on their Side, since they have God's Royal Word, his *teste meipso*, and as great Assurances as Majesty uses to give, that there is no Impediment in Children to make them capable of receiving that which he hath promised, and will most surely perform. It is very likely it might be a Custom among the Jews to bring their Children to Persons of eminent Sanctity to obtain their Blessing; for St. *Hierom* relates, that when St. *Hilarion* passed through *Syria*, the Men, Women, and Children came flocking to him, and kneeling before him they cryed *Barac*, i. e. *Bless us* \*; which also is the Manner of the East to this Day †. But doubtless those who brought these Infants ‡ in their Arms, did conceive some Hope our Saviour was the *Messiah*; and because the Promises belonged to them, and to their Children, Acts 2. 39. they came to Jesus to desire he would pray for them, and bless them, and thereby own them as Members of the Covenant of *Abraham*. But his Disciples, either because they heard their Master require Faith and Repentance from all that he did receive, or else esteeming it below their Master's Dignity, reprov'd those that brought them: Whereupon our Lord checks their Folly, and taketh this Occasion to shew that Children have a Right to his Kingdom. The Kingdom of Grace, the Church, consisteth of Children in Age, or in Manners, of them and such as they are; and the Kingdom of Glory, or Heaven, shall be filled with Infants blessed

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\* Hieron. in vitâ S. Hilarionis.  
lib. 2.

† Drusius Quæst. Heb.

‡ Luke 18. 15. Ταῖς βράχις, Marc. 10. 13. μετὰ-  
περὶ & vers. 16. cum accepisset eos in ulnas.

by Christ, and with Men become as little Children. He begins (saith Epiphanius) with Infants; but lest the Kingdom of Heaven should be thought only belonging to them, he grants to those of every Age (provided they be like unto them) that they shall inherit it, together with them: But if those that are such as they, be admitted to the Kingdom, how much more Infants themselves, who are the Patterns of those that be compared to them? Epiph. Panar. lib. 2. Tom. 2. Hæres. 67. in Hieracitas. Another ancient Author, (a little otherwise, but appositely enough to this Case,) saith, that Christ would not allow Jewish Children to be kept from coming to him, because of such, i. e. of Christian Children brought by their Sureties to Baptism, the Kingdom of Heaven was; Author libri Hypognosticon, lib. 5. And when Jesus had thus pleaded their Cause (who could not speak for themselves) and declared that they are capable of the Kingdom of Heaven, he established a perpetual Decree that none do presume ever after to keep them from his Grace, since they are capacitated for his Glory; and then he doth bless them, according to the Desire of those that brought them: And we are to believe that the laying on of our Saviour's Hands was no empty Ceremony, but did effectually convey a Blessing unto them; so that this also testifies they are capable of receiving Grace. From all which Premises the Church, in the *Exhortation*, doth conclude, that the Sureties may chearfully promise that which belong to their Part, since God, by his Son Jesus Christ, hath given such Satisfaction that his Part shall be accomplished. It appears, both by the Words and Deeds of our Lord in this Case, that Infants are beloved by him, and by his Father; that he will receive them kindly when they are brought to him; that he will give them all the Grace and Blessing which is needed by them, or desired for them: It is evident that

that they are capable of being adopted into the Church, and that the Kingdom of Heaven may be estated on them; yea, if they die after they have received Christ's Blessing, and have done nothing to evacuate it, there is none more fit or likely to enter into Everlasting Glory, whither we our selves cannot come unless we be like unto them <sup>b</sup>. Wherefore since Baptism is the only Way now for Infants to be brought to Christ, the Godfathers may be assured that God is well pleased with their Charity, in bringing so fit an Object for his Mercy; and they may perceive now how ready our Heavenly Father is on his Part; which Mercy they must acknowledge in the following *Thanksgiving*, and so proceed to seal their Part of the Covenant in the Name of the Child, as hereafter is directed.

#### §. 6. *The Thanksgiving.*

**Almighty and Everlasting God, Heavenly Father, we give thee humble thanks, &c.]** The good News which is every where imparted by the Gospel, requires that it should always be concluded with Thanksgiving. And this foregoing Portion doth peculiarly deserve it, for it declares the Humility, Mercy, and Condescension of Jesus in admitting Infants into a State of Grace; and because we our selves were once received in this manner, it doth admonish us to renew our Acknowledgments for the Mercy of our Christianity, upon this fresh Occasion. *Plato* is said to have blessed the Gods that he was a Man, not a Beast, a *Grecian* not a *Barbarian*, and an *Athenian* amongst the *Grecians*: the Jews are wont to praise the Lord every Day, that they are born of the Stock of *Is-*

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<sup>b</sup> *Tantum contingat nos virtutis puritate eidem similes fieri, ut integritate morum eandem cum infantibus in Christo requiem consequamur, Basil. Ep. ad Nectar. 44. de filiolo mortuo ejusdem Nectarii.*



rael, and are within the Covenant of *Abraham*, *Buxt. Synag. cap. 5.* But we have much more Reason to give Thanks to our *Heavenly Father*, who hath acquainted us with the Grace of his Gospel, and taught us the true *Catholick Faith*: and when we make this Confession of his Mercy to us, and to this now to be admitted Christian, it is very fit we should pray both for our selves that we may make a good Progress in this true Religion, wherein we are already entred, and for this Infant that it may be effectually sealed for a Christian, and so prepared to enjoy the Kingdom with those that have gone before in this Faith; this is the most common and obvious Sense: But we may confine this *Thanksgiving* to the present Occasion, Namely, That whereas God hath in the Gospel foregoing made known unto us *his Grace* and Good-will towards Infants, and thereby begot in us a lively *Hope* and *Faith* in him, so that we are perswaded he will receive this present Infant; *First*, We give him most *humble* Thanks for it: And, *Secondly*, We beseech him to let us know him more fully, and make us believe more firmly this his merciful Purpose toward this present Child, by *Giving his Holy Spirit* unto it, as a new and farther Testimony of his Grace; for by so fresh an Experiment of his Goodness, not only our Knowledge will be encreased, and our Faith confirmed, but this poor Infant also shall thereby be regenerated, and made an Heir of Glory: Wherefore we entreat him to fulfil his Promises unto it and unto us, and to answer all our Expectations through *Jesus Christ*, who tho' he liveth and reigneth on high, yet despiseth not one of these little ones, but admits their Angels daily to behold the Face of his Heavenly Father.

#### §. 7. *The Preface to the Covenant.*

**Dearly Beloved, ye have brought this Child here to be baptized, &c.]** The Persons spoken to

to in this Admonition, are the *Godfathers* and *Godmothers*, the Use of which, in the Church of Christ, was derived from the Jews, as well as the Initiation of Infants it self was: For it is certain, that the *Rector* of the *House of Judgment* was to take Care to baptize the Infants of Profelytes, and accordingly was to be called their Father <sup>c</sup>; and there was one appointed to hold the Child in Circumcision, called the Master of the Covenant <sup>d</sup>, and by the modern Jews (who use it to this Day) he is called the Surety <sup>e</sup>: Who is to answer also; as appears by that Relation of *Rabbi Juda*, surnamed *Pious*, who being Surety for the Child of a rich Jew of *Germany*, stood mute in the midst of the Office, discerning, (as they say) by a Prophetick Spirit, the Child would afterwards turn Christian; wherefore he refused to answer his Part. And very learned Men do believe this Custom to have been as ancient among the Jews, as the Times of *Isaiah* <sup>f</sup>, it being highly probable that those Witnesses, *Chap. 8. 2.* at the Naming of his Son, were of the same Nature with those we call *Godfathers* and *Godmothers*. In the Primitive Church the Use of them was so early, that it is not easy to fix the Time of their Beginning; only the most ancient Fathers who speak of Baptism, do mention them <sup>g</sup>: Out of whom we might have abundant Testimonies, but that they will come in more seasonably in their several Places (where we speak of their Duty) afterwards: Only it may be remembred, *Platina* affirmeth, That *Hyginus* decreed Baptism should not be administred without one such Surety

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<sup>c</sup> Gemara. Tit. Cherub. cap. 1. <sup>d</sup> Elias Thisb. Rad. פאדפ

<sup>e</sup> Tum puelli circumcidendi sive sponsor sive susceptor accedit, Buxr. Synag. cap. 2. <sup>f</sup> Ex hoc ritu profectum esse illum nostrum con-

stat, quo certi homines speciatim—adbibentur testes accessus ad Christum & ad Ecclesiam per baptismum, &c. Jun. & Tremel. in Jesai. 8. 2. <sup>g</sup> Πρωτοπαιδιστες, Just. Mart. Ἀπαδοχως, Dionys. Are-

op. Sponsores Tertulliano: Fidei-jussores Augustino vocantur.

at least, in *Vit. Pontif. R.* But besides, the very Nature of the Ordinance, especially as it is administered to Infants, seems to require some such Persons in the solemnizing thereof: For as Circumcision was a Covenant of Old <sup>h</sup>, whereby the Jews were bound to keep the whole Law, *Galat. 5. 4.* so is Baptism a Covenant <sup>i</sup> also, wherein we promise to obey the Gospel. Now because Infants cannot promise for themselves, the Laws of all Nations have allowed them Guardians to contract for them in secular Matters; which Contracts, if they be fair and beneficial, the Minor must make good when he comes to Age. And in like manner the Church hath given them spiritual Guardians, to promise those Things in their Name, without which neither Old nor Young can obtain Salvation. If they stay out of this Covenant, they are liable to perish; and they can enter into it no other Way, but by having some to engage that they shall stand to God's Terms. They need the Grace of Baptism, and yet they cannot express that Faith and Repentance which are the necessary Conditions of it; wherefore the Church hath found out this Suppletory, appointing some to undertake in their Name. And thus Infants may receive the good Things of Baptism by the Faith of those who represent them <sup>k</sup>; even as (the Antients note <sup>l</sup>) the Centurion's Servant was restored by his Master's Faith, the Man in the Palsy by the Faith of those who brought him, and *Lazarus*, though dead, was raised by his Sister's Believing. But fully to  
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<sup>h</sup> Gen. 17. 13. & 1 Reg. 19. 10. *Fœdus tuum diseruerunt.* Vide Gal. 5. 4.

<sup>i</sup> *Συνάμεινοντες τὸν ποταμὸν καταστροφῆς, Nazianzen de Baptismo. Sed & nunc nos paciscimur in Baptismo ut abrenunciemus Diabolo, & operibus eius,* Hieron. in Psal. 128.

<sup>k</sup> *Ἀλλ' ἐν τῷ διὰ βαπτισμοῦ ἀγαθὸν τὰ βρεῖα, τῇ πίστει τῇ προσηγορίᾳ αἰτῶν τὸ βαπτισμῶς.* Responsor. ad Orthod. Quæst. 56.

<sup>l</sup> *Marth. 9.*

<sup>i</sup> Cyril. Hierosol. Catech. 5. Theophylac.



this Purpose *Rabanus Maurus*: In the Church of our Saviour, the Salvation of Infants (which by their tender Age are incapable of renouncing the Devil, or believing in God) is compleated by the Hearts and Mouths of those that bring them-----For it is manifest, that as Children drew those Sins from others which are remitted to them in Baptism, so also by others they may believe unto Salvation. And thus also, if any dumb or deaf Persons, who could neither hear nor profess their Faith, should by any Christians be presented to Baptism, they are believed to be saved by the Faith of the Offerers; for the Infirmary of humane Nature cannot hinder the Grace of Almighty God, de Instit. Cler. l. 1. c. 26. So that we ought to believe, till the Child be capable, the Faith of its Sureties is so far accepted for it, as to intitle it to all the Blessings of the Covenant; and it is an excellent Charity of the Church to lend them Hands to receive such a Mercy, without which they must remain under the Power of Death. There are other Reasons also given of the Institution of Godfathers and Godmothers, viz. 1. For the Security of the Church, that the Children shall not apostatize; hence they are called *Sureties*. 2. That every Christian may have a Monitor, who was present and concerned in his Vow; hence they are called *Witnesses*. 3. That the new Birth may be better represented by new and spiritual Relations; whence they are termed *Godfathers* and *Godmothers*: For God and Nature have sufficiently obliged the natural Parents already; yet for the greater Care of the Baptized's Salvation, the Church hath added two or three more, that if some neglect their Duty, the others may supply their Defects. Now to these Sureties is this plain Admonition directed, as an Introduction to the Covenant into which they are about to enter. And, *first*, it looks back and briefly remembers them what hath been done already. 1. They have presented the Child, and in the

the two first Collects begged that God will accept it, pardon it, sanctify it, and make it an Heir of his Kingdom. 2. On God's Part, they have heard from the Mouth of Jesus, that this Child is capable to receive, and he is willing to give all these Blessings, as well unto it, as to those of riper Years, provided the Child be engaged to perform those Conditions, without which God will not grant these Blessings to Old nor Young. *Secondly*, Therefore this Exhortation looks forwards, and as briefly tells them what it is which the Lord expects from them, *viz.* To become Sureties in the Name of this Child, and to promise to him in its Behalf; *First*, Repentance: *Secondly*, Faith: *Thirdly*, Obedience. Let them therefore stand forth, with Seriousness and Sobriety, remembering they are bound to all these Things already for themselves. Yet now God is pleased to accept them as Bondsmen for a poor helpless Soul, in whose Stead they stand, and covenant for it to save it from Hell, and to procure it a Right to Glory: The Particulars of which Stipulation do next follow.

#### §. 8. The Interrogatories and Answers.

**I demand therefore: Dost thou in the Name of this Child renounce the Devil, &c.]** Almighty God hath promised Eternal Life, but it is upon certain Conditions, *viz.* of Faith, Repentance, and Obedience; and since the Master requires these, the Servant cannot dispense with them; it were vain in the Minister to offer, and impudent in any Person to expect Salvation upon other Terms <sup>m</sup>. As God promiseth on his Part, we must engage on ours; and he is willing to deal with us after the manner of Men,

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<sup>m</sup> *Avidus ad mercedem, piger ad laborem, quâ fronte speras quod promissit Deus, qui non facis quod iussit Deus?* August. de Sanct. 4.

Men, amongst whom <sup>n</sup> all Contracts are made by mutual Promises: Wherefore he hath placed the Priest in his Stead to take Security, that this Infant shall observe the Conditions of the Covenant; and because it cannot answer for it self, the Church hath lent unto it the Tongue of its Surety to promise for it <sup>o</sup>. Since, for Want of Age, Children (saith St. Augustine <sup>p</sup>) cannot believe with the Heart to Righteousness, nor confess with the Mouth unto Salvation; therefore others answer for them, that the Sacrament may be administred compleatly to them, and this sufficeth for their Consecration, because they cannot answer. Where we may observe, That this Baptismal Covenant was always made by Question and Answer; which is taken Notice of by all the Antients, and seems to have been the Method in the Apostles Days, because St. Peter calls Baptism the Answer, (or, as the Word rather signifies <sup>q</sup>) the asking of, or concerning, a good Conscience, 1 Pet. 3. 21. for there were always Queries put to the Party baptized, which adult Persons did answer themselves, and Children by their Representatives, who are here to answer in the first Person, (as the Advocate doth speak in the Person of his Client,) *I renounce*, &c. because the Contract is made properly with the Child: And since this is so solemn a Covenant, these Sureties must speak with a plain and audible Voice <sup>r</sup> to the several Queries, which we will now consider in Order, being Four in all. The First concerning Repentance, and forsaking of Evil.

<sup>n</sup> In omnibus pactis, Stipulatio subjici debet, ut ex Stipulatione actio nasci possit, Paulus Jurisc. 2. Sent. 22. Sect. ult.

<sup>o</sup> Ad commodat illis mater Ecclesia aliorum pedes ut veniant, aliorum cor ut credant, aliorum linguam ut stipulent, Aug. in Act. 2. <sup>p</sup> Aug. de Bapt. in Donatist. cap. 24.

<sup>q</sup> Ἐπερωτα. Vulg. Conscientiæ bonæ interrogatio, Beza, Stipulatio.

<sup>r</sup> Præterea inutilis est Stipulatio, si quis ad ea quæ interrogatus fuit non respondeat, Justin. Instit. l. 3. Tit. 20. Sect. 5.



Evil. The *Second* and *Third* concerning Faith, and believing of the Truth. The *Fourth* concerning Obedience, and the doing of that which is Good.

*Query I.* When we enter into League with God, and become his Confederates, we must have the same Friends and Enemies, especially because the same which are Enemies to him are also Enemies to our Salvation: Nor can we be listed under Christ, unless we engage to fight against the World, the Flesh, and the Devil<sup>f</sup>: And *First*, because Satan is the chief Agent in opposing our Salvation, and all his Works tend to subvert us, we must *Renounce* him and all his Works, and vow that we will never serve under him, nor do his Commands, nor entertain his Suggestions. Now this Renunciation was done in the Primitive Times with great Solemnity by such as were of Age, and had been converted from the actual Service of the Devil and Idolatry: These did turn toward the West, and three times repeat, *I Renounce*, &c. and then spitting, as it were in Defiance of their old Master, they were signed with the Cross, and marked for Christ's Soldiers, and finally consecrated with many holy Prayers, called Exorcisms, to secure them in the Possession of Jesus, as may be seen in the ancient Doctors<sup>g</sup>. But now, since we commonly Baptize Children, many of these Ceremonies are omitted; and yet the Substance is retained still, because Children are by nature Slaves of Satan; and though as yet they have not been actually in his Service, yet they will be apt to be drawn into it, by the Poms of this alluring World, and the Lusts of their Flesh; so that it is necessary to secure them for God betimes, and engage them to take all

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<sup>f</sup> *Neque enim potest esse quis Domini nisi prius renuntiaverit mundo.*  
 Ambros. Luc. 20. Vide Rom. 6. 18. 22.  
<sup>g</sup> Cyril. Cateches. 1. Ambros. de iniciand. cap. 2. Hieronym. in Amos 6.  
 Dionys. Eccles. Hierar. cap. 2.

all these for their Enemies, (*viz.*) 1. *The Devil.* 2. *The World*, with all its *Pomps and Vanities*, 1 John 2. 16. for whoso loveth these cannot love God. The sinful Fashions and enticing Gayeties, the gaudy Splendor of Riches, and all the Magnificence which ministers to Pride and Vanity, these a Christian must renounce. He must not desire them greedily, nor delight in them at all, nor use them so as to make him forget God, or neglect the solid Glories of a better World: If he be in Place and Dignity, and be obliged to somewhat of Gallantry or Grandeur to distinguish him, and bear Proportion with his Quality, he must be humble in the midst of all, and learn to despise it, and to understand the Vanity thereof, and must not exceed the Bounds of Moderation. Thirdly, the *Flesh*, that is, all the Desires after filthy or unlawful Pleasures, all Thoughts that do allure to Wantonness or Debauchery. The Christian must not strive to please his Appetite, his Palate, or his Concupiscence; but doth here vow, he will not please them, but please God, and in order thereto, that he will confine his carnal as well as covetous Desires, within the Bounds of Reason, Innocence, and Moderation. And this is a brief Account of the first Part of the Baptismal Vow; which, together with the Answer, *I renounce them all*, is so exactly Primitive, that it is very pleasant to compare ours and the ancient Forms together, and thereby we shall perceive, that although they somewhat differed among themselves, yet we have extracted the Marrow and Substance of them all: The only remaining Part of  
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<sup>v</sup> Ἀπολάσομαι πᾶς σαλᾶν ἢ τοῖς ἔργοις αὐτοῦ, ἢ τῇ πομπῇ αὐτοῦ, ἢ τῇ καλῇ αὐτοῦ, ἢ τοῖς Ἀγγέλοις αὐτοῦ, ἢ τῇ ἐπαρτίᾳ αὐτοῦ, Clem. Constit. Apost. lib. 7. cap. 42. ita Dionys. Areop. Aquam adituri, sub Antiscitis manu contestamur nos renuntiare Diabolo, pompe & Angelis ejus. Tertul. Coron. Militis. Repete quid inter-

our Care is, that we do this with a primitive Spirit, that is, that we make this Renuntiation with all Sincerity, for we are obliged to it upon our own Account; and that we perform it courageously, remembering that the Powers of Hell tremble to see their designed Vassals thus pass into the Tents of Jesus, their invincible Adversary; and let us, together with this Promise, unfeignedly wish in our Hearts, that this poor Infant may never retract this beneficial Engagement, nor become a Slave to so cruel a Master any more; for his Work is deceitful, and his Wages Death, and Jesus hath now freed it from this Bondage, into which it can never return, till it renounce him who hath made it free indeed.

*Quer.* II. and III. After the deserting and renouncing the Old Master, the next Act is to embrace Jesus Christ, and to declare him to be our New Master<sup>w</sup>. For he hath made *Faith* to be a necessary Qualification for Baptism, *Mark* 16. 16. and before *St. Philip* would baptize the *Eunuch*, he asked him if he did *Believe with all his heart*, and received his Answer, That he *Believed Jesus to be the Son of God*, *Act.* 8. 37. From which remarkable Precedent, the Church doth ever since demand of all those who do enter into the Christian Profession, if they believe all the Articles which constitute that Profession; and this was done either by way of Question and An-

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*interrogatus sis, recognosce quid responderis: Renuntiasti Diabolo, & operibus ejus, mundo & luxurie ejus & voluptatibus. Ambros. de Init. cap. 2. Quando te interrogavit Sacerdos, Abrenuncias Diabolo & operibus ejus? Quid respondisti? Abrenuncio: Abrenuncias seculo & voluptatibus ejus? — Abrenuncio. Ambros. de Sacram. lib. 1. cap. 2. Sæculo renuntiaveramus cum baptizati sumus. Cypr. ad Rogat. Epist. 7. Primum interrogatur — si abrenuntiat Diabolo & omnibus damnosis ejus operibus & fallacibus pompis. Rahan. Maur. Instit. Cler. lib. 1. cap. 27.*  
<sup>w</sup> *Μετὰ τὸ τὴν ἀπολογία, ὡμολογήσῃ καὶ λέγει, ὅτι ἡ σωτηρίαν τοῦ Χριστοῦ. Confess. Apost. lib. 7. cap. 47.*



Answer<sup>2</sup>, or else the Party baptized (if of Age) was made to repeat the whole Creed<sup>3</sup>: but even a Child cannot be made a Christian, unless he be engaged to believe as Christians do believe, which hereby his Sureties he doth promise: And they may very well promise that the Child shall believe these Divine Truths, since they were all revealed from Heaven, confirmed by Miracles, sealed by the Blood of holy Martyrs, and attested by the constant Consent of the Universal Church. This Child is not left at random, to take up its Religion by Chance or Interest, but is here fixed in the true and unquestionable Verity, which will lead it unto Everlasting Life, and it hath confessed that Rule, which God hath given us to unite us in one Bond of Peace: But it is not only necessary that the Party Baptized do believe the Christian Faith, but he must desire to be joyned to that Society by the solemn Rite of Initiation; wherefore it is demanded, 3. *Whether you will be baptized in this Faith*, because God will have no unwilling Servants, nor ought Men to be compelled by Violence unto Religion<sup>2</sup>. And yet the Christian Religion is so reasonable, so sweet and easie, so profitable both as to this World and the next, that the Godfathers may presume to answer, *They will*; for doubtless if the Child could under-

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<sup>2</sup> Ἡγοῦντο τὸ ἐκαστὸν εἰ πιστεῖν εἰς τὸ ὄνομα τοῦ πατρὸς, καὶ τοῦ υἱοῦ, καὶ τοῦ ἁγίου πνεύματος, καὶ ὁμολογήσαι τὴν καθολικὴν ὁμολογίαν. Cyril. Catech. 2. Credis in Deum patrem omnipotentem? Dixisti Credo. Ambros. de sacr. lib. 2. cap. 7. Solenne sit in lavacro post Trinitatis confessionem interrogare Credis in S. Ecclesiā? Credis in Remissionem, &c. Hieron in Luciferian. Vide Cyp. Ep. 70. ad Januar. Ambr. in Luc. <sup>3</sup> Qui gratiam baptismatis aditurus est, symbolum fidelium populo audiente recitat, Augustin. <sup>4</sup> Nemini deinceps ad credendum vim inferre liceat, Concil. Toletan. Nec religiones cogere religionem. Tertul. ad Scapul. Nemo se ab invito coli vult ne homo quidem. Id. Apol. cap. 24.

stand the Excellency of this Religion, and speak its Mind, it would say the same Words; and if it be early instructed in the Principles thereof, it will soon come to know how much it owes to those who have brought it into so happy an Estate.

*Quer. IV.* Finally, We are taught, that we are delivered out of the Hand of our Enemies, to the end that we may hereafter live a godly, righteous, and sober life, *Luke 1. 74, 75. Titus 2. 11, 12.* and that every one who is a Christian must Depart from all iniquity. *2. Timoth. 2. 19.* So that none can be admitted into this Holy Society, unless they do promise to live according to God's Commandments\*, because Baptism is an Engagement to live purely, as *Greg. Nazianzen* speaks; and *St. Paul* saith, they that are Baptized ought to walk in newness of life, *Rom. 6. 4.* Before any can be enrolled a Soldier of Jesus Christ, he must vow, in the Words of this Sacrament, to observe the Commands of his General<sup>b</sup>. And though this Child cannot perform them at present, yet if he live to Years of Discretion, it must either do the Will and walk by the Laws of God, or else it can never come to Eternal Life; *Matth. 19. 17.* Wherefore as you promised they should forsake all Evil before, so now you engage they shall do that which is good<sup>c</sup>, without which neither they nor you your selves can be admitted to the Kingdom of Heaven. Perhaps some will say, this is a hard Saying; and such as had rather dispute than obey, and are readier to question than perform their Duty, will alledge it is impossible to keep all the Commandments:

<sup>a</sup> "Οσοι δὲ προσῶσι ἢ πιστεύουσιν ἀληθῶς ταῦτα εἶναι — ἢ βίην ἕως θανάτου ὑπομένειν. *Iustin. Marr. Apol.* <sup>b</sup> Recordare Tyrocinii tui diem quo Christi conspultus, in sacramenti verba iurasti. *Hieron. ad Heliodor.* <sup>c</sup> Δεῖ ὑμᾶς πρῶτον πᾶσαν ἀσέβειαν ἐξελθόντας, τότε τιῶ ἀσέβειαν αὐτοῖς ἐγκλιθεῖν ἀλλοθι, ἢ τῷ βασιλεῖ ἀξιώσαι. *Clement. Constit.*

ments : but it is dangerous thus to charge God as if he were a hard Master, who though he binds us to our whole Duty, yet will not exact more than we are able, and is contented if we do what we can, and lament that we can do no more, and pray to him to strengthen us still to do better ; yet withal we are obliged to do all that God requires, and in strictness are Sinners for every wilful Neglect. The Sum is, that this Child is engaged to believe and live like a Son and Servant of God, because it is now about to be adopted and sealed in this Holy Sacrament ; which is so solemn and sacred a thing that it ought to be ushered in with this necessary and complete Preparation.



## S E C T. II.

### *Of the Administration of Baptism.*

#### §. 1. *The short Prayer for Sanctification of the Child.*

**O** Merciful God, grant that the old Adam in this Child may be so buried, &c. ]

These Prayers are the Address to this holy Laver ; and since the Covenant is now made, it is fit the Minister should more peculiarly intercede with God for Grace to perform it ; and these ( as an excellent Au-

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Ἡ ἀρετὴ ἐν τῷ κρείττῳ ἀδυνατεῖ. Ἡ δὲ τὴν ἀδυνατίαν ἀπὸ τοῦ ἡμιμαρτοῦ ἀπὸ τοῦ ἡμιμαρτοῦ. Basil. Ho. 19. Mandando impossibilia non prevaricatores homines facit, sed humiles. Bern. in Cant. Facere quod possis pretere quod non possis ( monet ) Aug. de nat. & grat.



thor notes) do supply the place of the Old Exorcisms, which at first seem to have been certain Divine Prayers collected out of God's Word, for the purifying of the Soul, and the exclusion of *Satan* from thence. In like manner these short and pious Forms are made in behalf of the Party baptized, that he may obtain the Benefits of Baptism, and be secured against the Enemy. The *First* being a Petition for *Regeneration*, the *Second* for *Sanctification*, the *Third* for *Power against spiritual Enemies*, the *Fourth* for *Increase of Grace*: All which are so necessary, that every one of them requires our devout joyning in them.

1. The *First Collect* is taken out of *Rom. 6. 4, 5, 6.* where the Apostle teacheth us, that a principal end of Baptism, is for the mortifying of the Old <sup>b</sup> Man, or Old *Adam*, that is, for the Destruction of original Corruption, and the Extirpation of all evil Concupiscence, which when it is slain and buried as it were, then the New Man, that is, a gracious Disposition doth succeed, by the Spirit's entring into us: and as of Old the Baptized Person was plunged over the Head, and came up again like a new Person, as Jesus out of his Grave after his Resurrection, so we pray (according to the ancient Phrase <sup>c</sup>) That the Old *Adam* or corrupt Nature in this Child may be mortified, so as the new Nature may appear in it. That is, that it may be born again in this Laver of Regeneration, and not only have the Guilt, but the power of original Corruption taken away also.

2. As the former *Collect* petitions for the removing of the Cause, so this for the Destruction of the Effects:

<sup>a</sup> Ἀνὰ ἱερομυστῶν ἐ δυνάμει καθαρῶσαι ψυχὴν ἐκ τῶν δαιμόνων χειρῶν συνελεγκμένης. Cyril. Præf. ad Catech.

<sup>b</sup> Παλαιὸν ἐν φθορᾷ ἡθροπὸν τὴν διαφθαρῆσιν ἀποκατεσθῆναι. Νέον ἁγιοπαιστὶ ἢ χριστῶν ἀναγεννηθῆναι. Theophylac. ad Coloss.

<sup>c</sup> Velut Adam in Lavacro totus moritur, & Novus cum Christo renascitur. Hieron. in. Russin.

*Effects: Carnal Affections*, and Inclinations to Lust, Covetousness and Vain-glory, do spring from Original Sin, and are the Branches and Fruit of that Root of Bitterness; now if these remain, they will soon intice this new Soldier into the Enemies Quarter, and make him lust to return to *Egypt*, notwithstanding all these Renuntiations; wherefore we pray that the Spirit may root up these evil Fruits, and plant in their stead spiritual Affections, heavenly Desires, holy Purposes, the Love of God, &c. that so it may keep its Covenant with Ease and Delight: We pray that the Lusts of the Flesh may grow weaker and weaker, like the House of *Saul*; and the Graces of the Spirit stronger and stronger, like the House of *David*, 2 Sam. 3. 1. or as St. Paul speaks, That the Body, (that is, the Affections of the Body) may be dead, as towards sin; but the Spirit Life, as towards Righteousness, Rom. 8. 10.

3. The *Third Collect* goes farther, and sues for spiritual Strength, not only that it may not be conquered, but may conquer and triumph over those Enemies, which this Person hath now defied; it seems indeed *impar Congressus*, an unequal match for a frail Man to contend with the Flesh within, the Devil without, and the World round about him, but Christ hath overcome the World, John 16. 33. and (if we will use it) he gives us Grace in Baptism to subdue the Flesh, and defeat the Devil, who can do little when our Corruptions do not joyn with him<sup>d</sup>; therefore let us take the Shield of Faith<sup>e</sup> and follow our Victorious Leader, so shall we be Conquerors ourselves, and then we may pray the more chearfully for this Infant. It is now like the *Israelites* newly

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<sup>d</sup> *Diabolus plus confidit in adjutorio carnis, quia est hostis domesticus. Bern. Med. cap. 4. Eva nostra, caro nostra. idem.*

<sup>e</sup> Ephes. 6. 16. 1 Joh. 5. 4. *Τὴν πίσιν ἀσπίδα διὰ τὴν ἀντι-  
ἐχθρὸν μὴ σαυρόμενον. Cyril. Catech. 5.*

escaped out of *Egypt*, and will certainly be pursued; but we hope it shall see all these Enemies Dead, and sing a triumphant Song over them in the Heavenly *Canaan*. We know that Humane Nature hath no such power of its own, and therefore we beg it of him that is able to subdue all things to himself; and oh how blessed will this Child be if it be Master of its own Desires, and have learned to despise the World, and be able to stand against all the Wiles of the Devil.

4. The last Collect advanceth still higher, desiring that this Child (and all other to whom this salutary Rite shall be administred) may not only cease to do evil, but learn to do well, *Isai. 1. 16, 17.* not only escape the *Pollutions* of the World, but add to their *Faith Vertue*, *2 Peter 1. 4, 5.* We pray that they may be indued with Grace and Heavenly Qualities, Meekness and Charity, Faith and Patience, Temperance and Sobriety, Zeal and Devotion, &c. so that they may obtain Eternal Life, which though it be not due by the Servants Merit; yet shall be bestowed by the Mercy of the Master upon all that are so qualified: Let us then earnestly beseech this Blessed Lord, who is the Fountain of Eternal Goodness, and doth govern and dispose of all things, to give abundant Grace to this his new Servant, so that it may have the Comfort of these Graces here, and the Reward of them hereafter, through his Mercy, which crowneth in us that which he hath first given to us, for Jesus sake, Amen.

### §. 2. The Prayer of Consecration.

Almighty and Everliving God, whose most dearly beloved Son Jesus Christ, &c. ] The Word

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*Vita eterna justitia quidem stipendium est, sed tibi gratia, cui gratia est ipsa justitia; August. Epist. 105. ad Sixt. Presb.*



Word of God teacheth us that the World was Dark-  
ness, and a Chaos, until the Spirit moved upon the  
Face of the Waters, *Gen.* 1. 2. from whence the rude  
and indigested Matter received a quickning Influ-  
ence, which produced that Beauty and Order which  
we now behold: And as it was in the first Creation  
and Generation of all Things, so it is in the New  
Creation and Regeneration of a Christian, the Spi-  
rit moving upon the Waters of Baptism giveth  
Light and Life, and bringeth in Order and Comeli-  
ness, instead of the Confusion and Darknes which *Sin*  
had caused: Wherefore since there is so great a  
Work to be done by the Spirit, we must most hum-  
bly beseech, that the holy Spirit may return to its  
ancient Seat, as *Terrullian* speaks. It is true, our  
Lord Jesus did sanctifie Water in general, to the  
mystical washing away of Sin; but when this par-  
ticular Water is to be used in so sacred a Ministry,  
and to so admirable Purposes, it is necessary it should  
be first sanctified by the *Word of God and Prayer*,  
*1 Timoth.* 4. 5. that is, by repeating the Words of  
Christ's Institution, and by Petitioning for the De-  
scent of the Holy Spirit, which are the two Parts  
of this *Prayer*. Yet if any shall ask why we conse-  
crate the Water, and where we have an expresse  
Command in Scripture for it, *St. Basil's* answers,  
We do this as well as many other weighty things,  
because of the constant Tradition and continual  
Practice of the Church, which is a sufficient War-  
rant in matters so reasonable and pious as this is:  
Now that the Primitive Christians did always use a  
Prayer for the Consecrating of the Water doth ap-  
pear by many Witnesses<sup>h</sup>, and which is more, their

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Prayer

<sup>g</sup> *Benedicimus Aquam baptismatis, ex quâ autem Scripturâ, nonne  
ex tacitâ traditione?* Basil. de Spir. Sanct. cap. 27.

<sup>h</sup> *Oportet vero mundari & sanctificari Aquâ prius à sacerdote, ut  
possit*

Prayer did consist of two principal Parts, (as ours also doth) (*viz.*) 1. The Repetition of Christ's Word, *Mat.* 28. 19. And, 2. A Petition for the Holy Spirit: Only the present Form is somewhat fuller, having *First*, A Typical Allusion as to the Original of Baptism. *Secondly*, A Recital of the Institution thereof. *Thirdly*, A double Request grounded on these Premises. 1. For the sanctifying of the Water. 2. For the right Disposition of the Child to receive the Benefits conveyed thereby.

1. This great Petition is introduced by remembring a remarkable passage in the Passion of Christ, *viz.* the flowing of Blood and Water from his holy Side, as he was hanging on the Cross, which the Fathers say, was from no natural Cause, but that it was miraculous and a Mystery, designed to signify, that as Sin had entered into the World by the Woman (made by a Wound in Adam's Side) so Salvation came in by the two Sacraments of Water and Blood; which flowed from the side of the second Adam; and therefore we follow Antiquity in this Application, and encourage our selves to expect great things from him, whose Suffering did occasion this Mystery, and who poured out his Heart's Blood for us.

2. Our Lord did not only figure this Sacrament in a mystical manner, but after his Resurrection by a plain and express Commission made it a perpetual Sanction, *That all Nations should be baptized in the name of the Father, &c.* *Matth.* 28. 19. Wherefore since it

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 possit baptismo suo peccata hominis qui baptizatur ablucere, Cypr. lib. 1. Ep. 21. Venit sacerdos, Precem dicit ad fontem, invocavit Patris nomen, Presentiam Filii & Spiritus Sancti, unitur verbis celestibus—Quod baptizemus in Nomine Patris & Filii & Spiritus Sancti. Ambros. de sacr. lib. 2. cap. 5. In Ecclesia Aqua sacerdotis prece sanctificatur, Aug. de Bapt. in Donat. i Aqua ad lavacrum, sanguis ad potum. Ambros. de Virg. ad Marcellin. lib. 3. idem in Luc. 23. & de Sacram. lib. 5. cap. 1. item Textul. de Bapt. cap. 16.

is by his Command that we go about this Mystery, we do repeat the Words of our Commission, to shew that we expect the inward part, and the Efficacy of all from him, who sets us upon the Work; And since he is God blessed for ever, and now also glorified and invested with all Power in Heaven and Earth, *Matth.* 28. 18. we believe his Words <sup>k</sup> are sufficient to effect whatsoever he would have done in Baptism. There are many believe that in this (as well as the other) Sacrament, the Consecration is made by the Divine Efficacy of the Words of Christ: Yet that we may not rest in the Repetition of the Syllables only,

3. Here is added the Request of the whole Congregation, who are all bound to joyn in this great request, that it may be the more prevalent when so many who are already Christians, do beg the holy Spirit, for the making these Waters effectual to the Party now to be baptized: And the two former Particulars do add much Strength to this Petition, which we may thus express: *O thou who didst so livelily typify this sacred Ordinance in thy Passion, and so plainly institute it after thy Resurrection, let us not want thy Presence and thy Influence, now that we are going about it by express Commission from thee. Behold, we do all unite our most fervent Desires that thou wilt by this Water effect that which far transcends all Humane Power, Amen.* Now the things desired are two. *First*, That whereas this which we have provided is but common Water, yet upon our humble Supplication, he will send down his holy Spirit upon it, that it may signifie, operate and effect

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<sup>k</sup> *Accedat verbum ad Elementum & fit Sacramentum. Augustin.*  
 Τὸ, ἐπεθλῶαι τῷ θεῷ καὶ τὸ ποιῆσαι ἱερόν. Dictum Oraculi Pythii ap. Herodot. Ὁ θεὸς λέγων ἅμα ἐμποιεῖ, καὶ ὁ λόγος μὲν ἐργον αὐτοῦ. Philo de Sacrif. Abel. Τὸ λιτὸν ὕδωρ, πνευματικῶς αἰετὶ καὶ χεῖρ ὡς τὴν ἐμπλήσιν λαβὼν δυνάμει, ἀγιότητι ἐμπυτᾶται. Cyril. Catech. 3. Ita de sancto (viz. Spiritu) sanctificata natura aquarum, & ipsa sanctificare concepit. Tert. de Bapt. c. 4.



effect all that ever any Soul received in this holy Laver, and convey all the Blessings of Baptism unto this Child. We do not desire nor expect the Water should be chang'd in Substance, but only sanctified to a new Purpose, and impregnated with a spiritual property for the *mystical washing away of Sin*: And if the holy Dove did descend in the Baptism of Jesus, who had no need of cleansing; we hope by the devout Prayers of the Church, it will be sent to these Waters, which are to be used for the purifying of a Soul most miserably defiled. *Secondly*, We pray for suitable Dispositions in the Suscipient, as well as Spiritual Efficacy in the Instrument, that not only this Water may be hallowed to convey, but this Child fitted to receive *abundance of Grace* at present, and may keep the Blessings for ever, which are now bestowed on it. There are too many whose Names are written in the Catalogue of Christians, yea, and their Names written (it seems) in the Book of Life, who yet are blotted out again, because of their Apostasie, *Revel. 22. 19.* and *Chap. 3. 5.* and lose their Crown: Wherefore we pray that this Child may not only be admitted into the number of God's chosen ones, but may make its Calling and Election sure, by adorning this Faith, into which it is baptized, with Virtue and all holy Conversation, *2 Pet. 1. 5, 10.* Many have received abundance of Grace in this holy Laver, here they have been adopted, and have persevered in that blessed Estate to their Lives end; and we wish this Child may receive as much as any ever received, use it as well as ever any used it, and keep it as long as ever any kept it. *Amen.*

S. 3. 4.

*A sanctitate ad immunditiam, a justitia ad iniquitatem, a fide ad impietatem multos transire dubium non est. Prosper. resp. ad objec. 3. Revel. 3. 2. Dominus non minaretur auferri posse coronam justitie, nisi quia recedente justitia, recessit & corona. Cyprian. de Un. Eccles.*

§. 3, 4. *The Naming and Baptizing of the Child.*

**Name the Child,** N.] All things being thus prepared, when we see the Minister take the Infant in his Arms, it should mind us of the Mercy of Jesus, who in like manner embraced those that were brought unto him, and we are to hope that he will as lovingly receive the Soul thereof, as his Minister doth the Body: And now the Time is come to give it a new Name. Nature hath taught the most barbarous Nations to impose Names on their Children for Distinction; and among the civilized Part of the Heathen World, the Name was given upon a certain Day <sup>o</sup>, either the Seventh, Eighth, Ninth, or Tenth, according to the Custom of several Places; but always with great Solemnity; and among the *Grecians* not without a Sacrifice. The Jews (it is well known) named the Child at Circumcision, *Gen.* 21. 2, 3. *Luke* 1. 59, 60. *Chap.* 2. 21, and therefore the Christians named theirs at Baptism: Alluding to that new Name which Jesus promiseth to give to his Servants, *Rev.* 2. 17. Yea, even Persons of riper Years did commonly change their Names, as (*St. Ambrose* saith) *Saul* did in Baptism change his Name to *Paul*, *Acts* 13. 9. <sup>o</sup>. The like might be shewed in many others, especially where they had Names before taken from any Idol, or relating to false Gods: For it was forbid by Christian Councils <sup>o</sup> to give Heathen Names to Children or others, but rather to give them

<sup>o</sup> Alexander ab Alexand. genial. Dier. lib. 2. cap. 25. Varro lib. 17. Nominalia, Romanis dicuntur.

<sup>p</sup> At ubi pluvia super eum lavacri celestis influxit—necatur persecutor, necatur & Saulus, vivificatur Apostolus, vivificatur & Paulus, usque adeo autem perdidit veterem hominem, ut cum moribus mutaret & nomen: Ambros. Dom. 1. Quadrag. Ser. 2. Ordine 31. <sup>q</sup> Conc. Nicæn. Can. 30.

them the Name of some Apostle or Saint; not that there is any Fortune or Merit in the Name it self, but that so the Party may be stirred up to imitate the Example of that holy Person whose Name he bears. Now this Name (though it may be privately resolved upon by the Relations, *Gen. 28. 29. Ruth 4. 18.* yet it) must be dictated by the *Godfather*, the *Witness* of this new Birth, the Surety who engageth it shall lead a new Life; and then solemnly given by the Minister, because he is in God's Stead, who we hope will give it a new Nature also. We derive one Name, together with our original Guilt, from our Parents, which ought to humble us, and mind us of our being born in Sin: But this new Name we receive at the Time of our Regeneration, to admonish us of our new Birth, and our heavenly Kindred. This *Christian Name* was given us when we were lifted under Christ's Banner; and it is a Badge that we belong to God, so that as often as we hear it, we should remember the Vow then made in our Behalf. The Custom of old was, to write the Soldier's Name upon his Shield, by which he was engaged in Honour not to lose that Shield, unless he lost his Life; even so hath God given us our Name and our Faith together, so that if we Apostatize, our Name will be our eternal Infamy: We have a new Name, let us walk worthy of it, and lead a new Life, either striving to make our Name exemplary, if there have been no Saint of it, or else labouring to be like those of our Ancestors, (*Luke 1. 59. Vide Gröt. in locum*) or of God's Saints, who have worn it worthily before us; so shall it be recorded, not only in the Church's Register, but in the Book of Life, and stand there for ever. *Amen.*

§. 4.

*Inde prodit ius imaginum — & nomina militum clypeis inscripta. Förerius in leg. 95. Vide Veget. de re militari, lib. 2. cap. 28.*

*Reatus impij est spurum nomen. Salvian. de Prov. lib. 4. — Cura esse*



## §. 4. The Form of Baptism.

N. I baptize thee in the Name of the Father, of the Son, and of the Holy Ghost, Amen.]

After the Name is given, there are three Things considerable in the Performance of this Holy Ministration:

1. The *Person* who baptizeth. 2. The *Words*. 3. The *Actions* used in Baptizing. 1. *He* that doth baptize ought to be a lawful *Minister*; for Christ gave this Commission only to the Apostles, joining the Office of Preaching together with it; so that unordained Persons may as well presume to preach as to baptize. And therefore the Church of old forbad Women to baptize <sup>v</sup>, and *Epiphanius* accounts it ridiculous in *Marcion* and his Followers to permit Women to do this Office <sup>w</sup>, so that our Church requires it to be done by a lawful Minister. I know there are some Allegations out of Antiquity, which seem to allow of a Layman to baptize in Cases of great Necessity \*. But there are others of the Fathers who disallow that Practice; and certainly it is a great Presumption for an ordinary Person to invade the Ministerial Office without any Warrant: And as to the Pretence that a Child may be in Danger, I suppose the Salvation of the Child may be as safe upon the Stock of God's Mercy, without any Baptism, as with a Baptism which is not commanded by God, and to which he hath made no Promises. So that where God gives not Opportunity of a Person who may do it aright, it seems

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esse quod audis. Horat. Epist. 16. Nomen tuum attende, esto quod dicis. Hieron. ad Paul.

<sup>v</sup> Petulantia autem mulieris que usurpavit docere, non etiam tingendi jus sibi pariet. Tert. de Bapt. cap. 17.

<sup>w</sup> Mulier baptizare non presumat. Concil. Carthag. 4. Can. 100. quibus Gratian & P. Lomb. de suo addunt, nisi cogente necessitate

<sup>\*</sup> Epiphan. Panar. lib. 1. Tom. 3. Hæres. 42.

<sup>\*</sup> Hieron. adv. Lucif. Tom. 2. 188.

seems better to leave it undone. 2. The Words *I baptize thee*, &c. were always the Form of the Western Church, and cannot be pronounced emphatically by Midwives, or such as the *Romanists* sometimes permit to baptize; but do suppose a lawful Priest, one to whom Christ hath given Power, to do this. The Eastern Church use a little Variation, *Let N. be baptized*, &c. but the Sense is much the same: Howsoever, in the next Words, *In the Name of the Father*, &c. all orthodox Christians ever did agree, because it is of Christ's own Appointment, and unalterable; wherefore when the Hereticks presumed to vary from this Form, they were censured by the Church, and those Baptisms declared null which were not ministred in the Name of the Father, Son, and Holy Ghost. I confess there were Words put in to explain, not to vary the Sense \*. And the Orthodox took Liberty to mingle a Paraphrase with them; yet surely it is more prudently done of our Church to preserve the Words of our Lord intire, without any Addition or Diminution. Now, by Baptizing in the Name of the Three Persons, is not only meant we do it by the Commission and Authority of God the Father, Son, and Holy Ghost; but that we do baptize them into the Faith of the Holy Trinity, and do receive them into that Society of Men who are distinguished from Jews and Turks, Heathens, and all false Professions in the World, by believing three Persons and one God. This is the great fundamental Article on which all the rest depend, and to which they may be referred; so that our very being baptized into the Trinity, is an Argument we are Christians, and a Profession of the Religion which Jesus taught. And the more to illustrate this, St. *Ambrose* tells us, that

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\* Εὖ ὀνόματι τοῦ πατρὸς, τοῦ υἱοῦ, τοῦ ἁγίου πνεύματος, ἐκδοθέντος χειρὸς τοῦ μαρτυροῦσαντος παρεκλήτης. Clem. Constit. lib. 7. cap. 23. & Iulius ap. Justin. Martyr. Apol. 2.

that when Men, come to full Age, were baptized, they asked them three several Times, if they did believe in each of the Three Persons, and put them into the Water; first, when they professed their Belief in the Father; and again, when they declared their Faith in the Son; and a third time, when they said they believed in the Holy Ghost: *Ambros. de sacram. lib. 2. cap. 7.* We may add, that this solemn naming of the Three Persons, is a kind of calling them to witness from Heaven, that we may, as it were, profess before these three Witnesses our unfeigned Faith, 1 *Joh. 5. 7.* And so we have the same for Witnesses of our Faith & who make us the Promises of Salvation, and sure we shall never dare fall off, who have sealed our Profession in the Presence of the Father, Son, and Holy Ghost; wherefore let our Words be established for ever. 3. We are to consider the Sacred *Actions* in Baptism, which are the Dipping or Sprinkling of the Party with Water. It is indeed very probable, that at the first Institution of Baptism in those hotter Regions, where it was ordinary to bath daily, the Rite might be performed commonly by Immersion, but the Prudence and Charity of the Church (knowing this not to be Essential to the Sacrament) did even there appoint that Clinick Christians, that is, such who by weakness kept their Beds, should only be sprinkled with Water, which *St. Cyprian* determines to be a lawful Baptism<sup>2</sup>. And therefore, for the same Reason it may very well be indulged to tender Infants in these Northern Countries. For God will have Mercy and not Sacrifice; and the Divine Grace

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<sup>1</sup> *obsignata in Patre, Filio & Spiritu sancto: Nam si in tribus testibus stabit omne verbum, quanto magis dum habemus per benedictionem eosdem arbitros Fidei, quos & sponsores salutis. Tertul. de Bapt. cap. 6.* <sup>2</sup> *In sacramentis salutaribus necessitate cogente, & Deo largiente indulgentiam suam, totum conferunt Divina Compendia: Cypr. ad Magn. Epist. 76.*



is not measured by the Quantity of Water used in the Administration. And yet, because the way of Immersion was the most ancient, our Church doth first prescribe that, and only permits the other, where it is certified the Child is weak, although Custom have now prevailed to the laying the first wholly aside: but it is not a matter worth contending for, since Sprinkling is sufficient. As for the Custom of Dipping or Sprinkling three times, Once at the naming of the Father, again at the naming of the Son, and a third time at the naming of the Holy Ghost, it is very likely it was the general Use of the Church of Old, and they supposed it did very well express the Mystery of the Trinity: But our Church hath not enjoined it; wherefore if it be used by any, it must not be urged as necessary; for when some in Spain began to press and strain this Trine Immersion too far, it was decreed in a Council <sup>b</sup>, *That it was sufficient to do it once, because this did as well set out the one God, as the other did the three Persons.* To conclude, we ought not to be so much concerned for these outward and ritual Parts, as for the Devotion of our Hearts: Wherefore let the Priest minister herein with all possible Humility, Reverence and Sincerity, remembring that God is doing his Work within, while he is exercised without; and let the People behold the Mystery with Gravity and Wonder, thankfully remembring the like Mercy once shewed to them: And finally, let the Priest and all the People heartily say *Amen*, when the Mystery is ended, both to shew they believe the Child to be rightly baptized, and to desire God may ratifie that in Heaven which we have done upon the Earth, *Amen*, so be it.

## §. 5. The

<sup>a</sup> Non semel sed ter, ad singula nomina in personas singulas tingimur. Tertul. advers. Prax. cap. 26. Cyril. Catech. 2.

<sup>b</sup> Cautem est ne in Hispania fiat baptismus nisi una mersione. Concil. Tolet. 4<sup>to</sup> Can. 5.

§. 5. *The Reception of the Child into the Church.*

We receive this Child into the Congregation of Christ's Flock, and do sign him with the Sign of the Cross, &c.] Baptism is, by the Appointment of Christ himself, the Sacrament of our Initiation and Admission into his Church; wherefore when any one is baptized, it is requisite they should be solemnly declared Members of the visible Church; and when God hath received them into his Favour, and sealed them with his Spirit, (as he ever doth in this Mystery) where there is no Impediment; we may then very justly receive them into our Communion, and sign them with the Cognizance of Christ's Religion, as we do in this present Form. 1. By Words. 2. By a Sign; concluding, 3. With a practical Application. 1. The Words are a solemn Proclamation made by a sacred Herald (according to the Custom in humane Creations, Investitures, and Admissions to Honourable Orders,) declaring the Party is now, and ought to be reputed a *Christian*; and this ought to be spoken with a loud Voice, that all the Congregation may rejoyce in beholding one more lifted under Jesus Christ. Now if we seek any Precedent for this in Scripture, methinks it may very well be deduced from that solemn Proclamation made by God the Father, immediately after the Baptism of Jesus Christ, *Matth. 3. 17. This is my Beloved Son, in whom I am well pleased:* As he, by the Master, so we, by the Servant, are declared to belong to God. He, as his own only begotten Son, we, as adopted by him into the Family of our Heavenly Father. Again, S. Paul speaking of the *Ephesians* who were baptized, (which is meant by their being raised up together in Christ) declareth, that whereas they were

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before

\* Ephes. 3. 6. Τὸ σωμαζήσαντες ἐν ᾧ καὶ ὁ ἀναστάς ἐκ νεκρῶν, ἀλλ' ὅτι καὶ διὰ τοῦ λεγέμενου ἀναζωοποιῶν. Theophylac. in loc.

before Aliens from the Common-wealth of *Israel*, and Strangers to the Covenant of Promise, *ver. 12.* they were now become *Fellow Citizens with the Saints*, and of the Household of God, *vers. 19.* Our Lord Jesus hath rescued this poor Soul from the Bondage of Satan, he hath found this strange and straying Sheep, and hath sent it Home, wherefore let us joyfully receive it. The Church on Earth is compared to the Moon, daily diminishing and encreasing; we see many of our Brethren do die, and are parted from us, but God hath now filled the vacant Places, and by these continual Accessions the visible Church shall be continued to the *End of the World.* Our Saviour himself is the great Shepherd, but under him the Pastors of the Flock of Christ are to admit the Sheep into his Fold, and accordingly the Priest here saith, *We receive, &c.* and withal sets the Mark of Christ upon the new baptized Person, declaring by Actions as well as Words the self-same thing, even that this Person is of the Religion of Jesus Christ, and one of the Society that do profess the same. But because this *Signing* with the Sign of the Cross hath been scrupled by some, and reviled by others, as abominable Superstition, &c. I will endeavour somewhat more fully to vindicate the Church in this Particular, and to give Satisfaction to those whose Prejudice hath not made them inflexible. 2. *The Sign* which is ordered to be annexed to the foregoing Words, is *the Sign of the Cross*, which seems designed, from the Beginning, to some great Mystery; for (not to mention that it is the Figure of Man's Body when the Arms are extended) we find that God did chuse it to be the Mark which should be set upon those who should be saved from a common Destruction, *Ezek. 9. ver. 4.* And though the *Rabbins*, sworn Enemies of the Cross, do expound the Hebrew Word *Tau* there to signifie a *Mark*, I see



no reason why the Christians should follow them, having Translators<sup>d</sup> and the most learned Fathers against them, particularly S. Jerome, affirming that it signifies the letter *Thau*, which in the old Samaritan Alphabet had the Form of a Cross: even as [T] among the Greeks, which (it may be from thence) was the Mark of the Living, and [T] was set in the Muster-roll after a Battel, against the Names of the Living<sup>e</sup>, as [Θ] was against the Names of the Slain. And farther, it is very remarkable what is related in the Church History<sup>f</sup>, and observed by others<sup>g</sup>, That one straight Line upright, and another transverse, was an eminent *Hieroglyphick* among the *Egyptians*, and signified sometimes the one Upholder of all things, sometimes Eternal Life: Which was so well known to the Worshippers of *Serapis* at *Alexandria*, that when they saw this Figure of the Cross so often used by the Christians, they did many of them *Believe*, by remembering, the ancient Signification of the Cross among them, supposing it was a mysterious Prediction that the Christians were the Servants of the one true God, and were in the right Way to Eternal Life. But to come nearer, when our Blessed Redeemer had expiated the Sins of the World upon the Cross, the primitive Disciples of his Religion, who (as *Minutius Felix* affirms) did not worship the Cross, yet they did assume that Figure as the Badge of Christianity; and long before material Crosses were in Use, they did with their Finger make this Sign, either in the Air, or upon their Fore-

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heads

<sup>d</sup> *Omnem autem super quem uideris Thau non occiditur.* Vulg. *Quicumque ergo Thau uideris non occiditur.* Aquil. & Theod. ita explicat. Tertul. in Marcion. lib. 3. cap. 22. Origen. Homil. de Epiphani. Hieronym. in loc. &c. <sup>e</sup> *Sixt. Senens. Bibliothec. lib. 2. Thau.* <sup>f</sup> *Ruffin. Eccl. Histor. lib. 11. cap. 29. Socr. lib. 5. cap. 17. Sozom. lib. 7. cap. 15. Niceph. lib. 21. cap. 16. Iudore lib. 1. Orig. cap. 3.* <sup>g</sup> *Hor. Apollo Hieroglyph. cum notis Nicolai Caussin.*

heads or Breasts, in their rising up and lying down, Going out and coming in, in washing, eating, &c. as might abundantly be proved out of *Tertullian*, *S. Basil*, *Cyri*, and many others, but only that it is too evident to be denied; wherefore we must condemn the purest Ages of the Church, if we should censure the making this Sign to be idolatrous or superstitious; and it may become injurious to the Spirit of God, who did work many Miracles in the first Centuries by the Sign of the Cross, as is apparent to all that are versed in the History of those Times. All this is confessed by many who yet pretend that it was not used in Baptism, although they alledge no sufficient reason, why they might not have used it there, as well as upon all other Occasions. But as to the matter of Fact, it seems to me very plain, that the Sign of the Cross was used in Baptism also; for *Lactantius*, speaking of the Converted Heathens, saith, *They came under the Wings of Jesus, and did receive his great and noble Sign upon their Foreheads—which, like the Blood on the Lintel, causeth the destroying Angel to pass over*<sup>b</sup>: Yea, he calls a Christian one with a signed Forehead: And *Tertullian*<sup>c</sup> saith, that Satan not only imitated the Christians in the washing, but the signing his Soldiers in the Forehead: Which shews it to have been then a known Rite of Christianity. *S. Basil* also affirms it to be an ancient Tradition, to sign those with the Sign of the Cross, who had placed their Hope in Christ<sup>k</sup>, that is, who were Baptized, which is also the Meaning of those (in *S. Cyprian*<sup>l</sup>) who were signed when they were

<sup>a</sup> *Lactan. Instit. lib. 4. cap. 27. Semper enim cruce Baptismus jungitur. Aug. Temp. Ser. 101. Mithra signat illic in frontibus milites suos. Tertul. de Præscr. adv. Hær. cap. 40. Basil. de Sp. S. c. 27. Ea parte corporis notatu (Ozia sc.) offensus Domino, ubi signantur qui Dominum promerentur. Cypri. de Unit. Ecc. Vide Chryf. Hom. 54. in Mat.*

were admitted to Christ; but most clearly S. *Augustine* \* who tells us expressly, that the *Catechumens* were signed with the Cross of Christ in which they had believed. There is it may be some difference in the time of making the Sign of the Cross; for the Antients seem to have used it before the Act of Baptizing, whereas we use it afterwards, the better to content our scrupulous Brethren, who cannot justly charge us with making it essential to Baptism, because the Rite, as to the Substance of it, is finished before we make the Cross; and we esteem Baptism in cases of Haste, no worse, as to the Effects; where it is celebrated without it. If it be alledged that it is a *signifying Sign of human Institution*, and so ought not to be annexed to a Sacrament of Divine Appointment, I desire it may be remembred, that the putting white Garments upon the baptized, and the receiving the Infant into the Church with a Kiss<sup>m</sup>, as now become one of our Brethren<sup>n</sup>, with many others, were signifying Signs, and instituted and used by the best Christians, and yet never any Offence was taken at them; and a good Mythologist will make every Action and Gesture to be significant. But I am now beside my Purpose; wherefore I will return to consider with how innocent Intentions the Church doth use the Cross in this Office. When we receive any into the Society of our Religion, it is certainly as lawful to declare it by a \* Sign, as by Words: And surely there is no Character or Signature so universally known to be the Mark of a Christian, as the

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Sign

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\* *Credit Catechumenos in cruce Christi quâ & ipse signatur.*  
*August. in Gal. 6. 14.*    <sup>a</sup> *Cyp. lib. 3. Epist. 8.*    <sup>a</sup> *1 Thess.*  
*5. 26.*    ° *In nullum nomen Religionis, seu verum seu falsum,*  
*coagulari homines possunt, nisi aliquo signaculorum, vel sacra-*  
*mentorum visibilium consortio colligentur.* *August. in Faust.*  
*lib. 19. cap. 11.*



Sign of the Cross, which makes S. Paul to put the Cross for Christianity it self, 1 Corinth. 1. 17, 18. Galat. 5. 11. Philip. 3. 18. because the Belief of a Crucified Saviour is the proper Article of this Faith, distinguishing the Christians from Jews, Turks, and all kinds of Religion in the World. Wherefore when the Emperour was converted, immediately the Cross became the most usual Badger, and of publick Use, as a Testimony of his being a Christian. Hence it is called the Sign of the Faithful; the Seal to make us known by our Master; and the Seal of Christ: Wherefore to sign with the Sign of the Cross, is to declare the Party to be Christian, and as the Custom was of old for Servants to have their Master's Name in their Forehead, *Calius Rhodig. lib. 5. cap. 31.* so we set the Mark of Christ there, to shew they have taken Christ Jesus for their Lord, or if (as the Church directs) we like the Military Application better, S. Chrysostome tells us, that the Roman Soldiers would sometimes, in Love to their General, burn his Name upon their Skin; and *Procopius* affirms, that the Devotion of some Christians made them in like manner imprint the Sign of the Cross upon their Arms, *Com. in Jesai. 44.* but we by an easier Rite do sufficiently publish to what General they belong. Baptism is the solemn Oath which we take when we are entred Soldiers of Jesus Christ, and then we first put on his Badge, which is like the Ring that the

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*P Vexilla militum crucis insignia sunt, Regum purpuras, Et ardentes diadematum gemmas patibuli salutaris pictura condecorat. Hieron. Ep. 7. ad Lat. Σημεῖον τοῦ κυρίου. Cyril. Catech. 13. — Τὸν μυστικὸν σφραγισμὸν ἰνα ὁ γυναικὶς ἡμετέρας ἐκείνης ἴδῃ. ἴδῃ. Epiphani. Hæres. 30. Signum Dei Cypr. Epist. 56. — Σφραγισμὸς καλῶς. Cyril. præf. ad Catech. Vocati sumus ad militiam Dei viroi, jam tunc cum in Sacramenti verba spondimus. Tertul. ad Mart. Sacramentum vera Religionis accipere. Lact. Instit. lib. 1.*

the Egyptians gave unto their new lifted Soldiers with a Device to mind them to fight manfully. And what more auspicious Sign could we chuse than the Trophy of the Cross, since our Victorious Redeemer did triumph over those Enemies which we have renounced, by it, yea, upon it, *Coloss. 2. 15.* so that it is a Terrour to the Devils, and a great Encouragement to the Christian, to remember he fights under that Triumphant Banner, which hath been so successful. It is a shame to follow such a Leader with a faint Heart, or to fly from these happy Colours, when we have so good Assurance that if we keep close unto them, *In this Sign* we shall overcome. The Cross doth shew our Captain died for us; and therefore it doth incite us to follow him, unto the Death striving against Sin; and if we die in this Service, that Death shall be to us as it was to him, the Way to a Glorious and Everlasting Life. Let the World deride a Crucified Lord, and Atheism mock at the Cross of Jesus, we are so far from being ashamed of our Faith, that we glory in nothing more than in the Cross of Christ, and therefore we print it upon the proper Seat of Blushing. To conclude, the Ceremony is exceeding proper, and very innocent, used by most Christians, approved by all the Antients, and by some of the most eminent reformed Divines expressly, and condemned by no Church: So that if this Ceremony be rejected by any, they ought to con-

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sider

<sup>r</sup> *Ælian. Histor. Animalium. lib. 10. cap. 15.* <sup>t</sup> *Verf. 15.*  
<sup>v</sup> *Ev avta, i. e. σωσῶν, verf. 14.* <sup>v</sup> *Φδδθ δαυοναν, εθε-*  
*αιουδου δ αυτες εν αυτα.* *Cyril. Cateches. 13.* <sup>\*</sup> *Malus*  
*miles est qui imperatorem gemens sequitur. Senec. Ep. 107.*

<sup>v</sup> *Μη τιμω ενταυτωδωμω τα σωσῶν το χριστου οτι μετωπω*  
*οραται.* *Cyril. Catech. 4.* *Nec nos pudet crucifixi sed ubi pu-*  
*dois signum est, crucis ejus signum habemus. August. in Galat.*  
*6. 14.* <sup>z</sup> *Bucer and Zanchy.*

sider that the Fault is in <sup>z</sup> themselves, not in the thing at which Offence is taken, but one justly given, if the Church be but rightly understood; so that it will be much more profitable for us all to joyn against real Idolatry and Superstition, than to contend about the Shadows of it; and we shall do better to live like him whose Seal is set upon us, and to fight against our Spiritual Enemies, than for so small an occasion to fall out with an Excellent Church, and be at Enmity with our Fathers or our Brethren.

### SECT. III.

#### *The Close and Consequents after Baptism.*

##### *§. 1. The Exhortation to the Congregation.*

**S**EEING now, Dearly Beloved Brethren, that this Child is regenerate, &c.] We must not presently turn our Backs upon God, so soon as the Holy Rite is finished, but compleat the Solemnity by Thanksgiving and Prayer; and that we may do both, not only with the Spirit, but with Understanding, the Minister doth here teach us what must be the Subjects of our Praises and Petitions. I. Our Praises must look back upon the Grace already shewed, and the Benefits which are already given to this Infant, which are principally two. 1. Internally it is regenerated. 2. Externally it is grafted into Christ's Church; for which

<sup>z</sup> Scandalum ni fallor non bonæ rei sed malæ Exemplum est, edificans ad delictum, bonæ res neminem scandalizant nisi malam mentem. Tertul. de veland. Virgin. cap. 3.



which we must give hearty Thanks to Almighty God. To which we must add, II. Our Prayers, which must look forward upon the Grace which will be needful to enable it to live answerable to this Estate into which it is admitted; and this we must beg of Almighty God also, or else the former Blessings will be altogether in vain. Now all this is so plain, that no more would need to be added, but only that some with *Nicodemus* are apt to say, *How can these things be?* *John* 3. 9. judging it impossible that so great a matter as Regeneration can be effected so soon, and by so mean an Instrument<sup>a</sup>, as they account it: Whereas the Effect is to be ascribed to the Divine Power of the Author, not to the intrinsic Efficacy of the outward means: Yet, in regard we can never bless God heartily for a Mercy, unless we believe he hath bestowed it, we must labour to remove these Scruples by a fuller Account of this Baptismal Regeneration; that we may not withhold the Divine Praises, by our doubting and unbelief. The Word *Regeneration* is but twice (that I know of) used in Scripture, first, *Matth.* 19. 28. *Ye that have followed me in the Regeneration*; where though (by altering the point—*Followed me, in the Regeneration when the Son of Man, &c.*) it may signify the Resurrection; yet as we read, it signifies the renewing of Men by the Gospel and Baptism. Secondly, *Titus* 3. 5.—He saved us by the *Laver of Regeneration*<sup>b</sup>, and renewing of the Holy Ghost, which is a Paraphrase upon that of our Saviour, *John* 3. *Except a Man be born of Water and the Spirit, he cannot enter into the Kingdom of God*, vers. 5. And because Persons come to Age before

<sup>a</sup> *Simplicitas sacramenti quibusdam derogat effectus fidem, cum sumptu plurimo & pompis idolorum arcana sibi auctoritatem conciliant.* Tertul. de Bapt.

<sup>b</sup> Græc. *Διὰ λουτρὸν πάλης* *severius*, per lavacrum regenerationis, Vulg. Syr. Vatab. & Beza.

fore their Conversion, are first taught and perswaded by the Word of God, the Language of Holy Writ enlarges the Metaphor, and saith, such are *Begotten* by the Word of God, 1 Cor. 4. 15. and then born again or regenerated in Baptism. In like manner speak the Fathers, who do constantly and unanimously affirm, that we are regenerated in or by Baptism<sup>c</sup>. So that we must next enquire wherein this Regeneration doth consist. And *First*, whereas both Children and those of riper Years are by nature dead in Sin, so that they lie under the Guilt and Power thereof, our gracious Father doth here in Baptism seal a Covenant with us, wherein he promiseth to pardon us; and when this deadly Load is removed, the Soul receives as it were a new Life, and takes new Hopes and Courage, being restored to the Divine Favour, and being set free from the sad Expectations of unavoidable Condemnation for former Sin, original in Infants, and both it and actual, in those of riper Years. Before this Covenant we were dead in Law, and by the Pardon of our Sins we are begotten again to a lively Hope; and herein stands the first Particular of our Regeneration, (*viz.*) in the Remission of Sins, wherefore both Scripture and Antiquity<sup>d</sup> teach us that Baptism is the means for Remission of Sin, and hence they joyn Pardon and Regeneration commonly together<sup>e</sup>, because this Forgiveness puts us into a new Estate, and an excellent Condition, in comparison of that which our Natural Birth had

<sup>c</sup> *In novam vitam lavacro aqua salutaris animatus.* Cyprian. de seipso Epist. 2. ad Donat. *Regeneratione caelesti Christo confirreximus.* lib. de Zel. & Livor. *Lavacrum inde Dionysius vocat τὸν μυστήριον τὸ ὑποδαίμα.* Vide Ambros. de Sacram. lib. 3. cap. 1. <sup>d</sup> Luke 3. 3. Acts 2. 38. Chap. 22. 16. *Omnem autem enormitatem sceleris baptismi sacramenta diluunt.* <sup>e</sup> *Τὸ ὑποδαίμα ἀποκαθάρσιον, καὶ εἰς ἀναστήσιν ἀρξέον.* Justin. Martyr. *Ἀπὸ τοῦ ἀναστήματος καὶ ὑποδαίματος προερχομένην τὴν βάπτισμα.* Cyril. Catech. 2.





in as miraculous Measures, yet to as real Purposes; that is, they should be truly regenerated, and their Hearts changed by the Influence of the Divine Spirit. But some may doubt whether Infants be regenerate in this Sense, because they are not capable of giving any Evidences of their receiving the Spirit, nor doth there any immediate Effect of their Regeneration appear. Hence the *Pelagians* denied it, but they are therefore condemned by the *Milevitan Council. Can. 2.* and confuted by *S. Augustine ad Bonif. lib. 3.* It is confess'd they can shew no visible signs of spiritual Life in the operations thereof, no more can they of their having a rational Soul, for some time, and yet we know they have the Power of Reason within them; and since all Infants are alike, either all do here receive a Principle of new Life, or none receive it; wherefore I see no reason why we may not believe as the Antients did, that God's Grace (which is dispensed according to the Capacity of the Suscipient) is here given to Infants to heal their Nature, and that he bestowed on them such Measures of his Spirit as they can receive; for the malignant Effects of the first *Adam's* Sin are not larger than the free Gift obtained by the second *Adam's* Righteousness, *Rom. 5. 15, 18.* And if it be asked how it comes to pass then, that so many Children do afterwards fall off to all Impurity? I answer, so do too many grown Persons also; and neither Infants nor Men are so regenerated in this Life, as absolutely to extinguish the concupiscence: for the Flesh still will lust against the Spirit: But then God gives the Spirit

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§ *Baptizatus caret quidem omni peccato, sed non omni malo, remanet siquidem concupiscentia. August. advers. Julian. Dimittitur concupiscentia carnis, non ut non sit, sed ut in peccatum non imputetur: Idem de Bapt. & Concup. lib. 1. cap. 5. — ad agonem manet, non consentientibus nihil omnino nocitura: Idem de Remiss. lib. 2. cap. 4.*

Spirit also to lust against the Flesh, *Gal. 5*. He leaves the Corruption to try and exercise us, but so, that he engageth to enable us to get the better, through this new Nature planted in us, if we will improve it, and follow the Dictates of his Holy Spirit; but by Neglect, or wilful complying with the Flesh, we may lose this Grace again. Our gracious Father hath already done his Part, and will do it more and more, as the Child shall be capable and willing to receive it. And if this seem strange to any whose Opinions are taken up from later Definitions of Regeneration, let them dispute with Holy Cyprian (not with me) who saith, *The Grace of God is equally distributed in Baptism, but it may either be diminished or increased afterward, by our Acts and Conversation.* The Sum is, That Baptism doth seal a Pardon to us for all former Transgression, and begets us again to the Hope of Eternal Life; that it restores us to the Favour of God, and gives us a new Relation to him; and finally it heals our Nature by the Spirit hereby conveyed to us: And though all this be upon condition of our keeping our Part of the Covenant, yet that makes not Gods Mercy less, nor ought it to diminish any of our Praises, but only it must make our Prayers at present more earnest, and the Childs care hereafter more strict, to make this its Calling and Election sure. This is I hope the Sense of our Church, as well as of the Primitive, and if so, it will not be material to a judicious Christian for any to say, it doth not agree to some modern Systems. The other Parts of this Exhortation we shall not need farther to explain here, because we mentioned them in the beginning, and there are no Objections against

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<sup>b</sup> *Eadem gratia spiritualis qua aequaliter in Baptismo a credentibus sumitur, in conversatione atque actu nostro postmodum vel minuitur, vel augetur. Cypr. Ep. 76. ad Magnum.*

gainst them, and they are all repeated in the ensuing Collect, where we will speak more practically of them.

§. 2. *Of the Lords Prayer.*

**Our Father which art in Heaven, &c.]** Whensoever we pray, we are commanded to say, *Our Father*, *Luke 11. 2.* because whatsoever we need is comprized in that Divine Form: And when this leads the way, it prepares God to hear all the rest, giving Efficacy to them, and supplying the Defects of them; But still we must apply it to the present Occasion: And now let us consider, we could never say, *Our Father*, with respect to this Infant before, whereas the whole Congregation being about to petition for this new Member of their Society, and lately adopted Child of God, may fitly now say, *Our Father which art in Heaven*; and since he hath given to it and to us the Holy Name of Christian, we ought to pray that this his *Name* may be *Hallowed* in our lives, and that his *Kingdom* of Grace may be compleated by these daily Accessions till the coming of his Kingdom of Glory; in the mean time that all we his Earthly Children may *do his Will*, and submit to his Providence, as those in Heaven ever do: We must pray that God will henceforth take a fatherly Care of this Infant among the rest of his Children, *Giving* both to it, and to us *our daily Bread*: And that he will please to *forgive* to it its Original, and to us our Actual Sin, even as we are engaged in a Covenant of Charity, and have promised to forgive all the World, as one of his prime Commands. Finally, we must beseech him to defend both it and us from the *Temptations* which we have renounced, that so we may not fall into the *Evil of Sin* or Punishment, nor fall off from the Grace in which we stand. All which, for this new Brother



of our Society, which yet cannot pray for itself, and also upon our own Account, we must conclude with a hearty *Amen*.

§. 3. *Of the last Collect.*

**We** yield thee hearty thanks, most merciful Father, for that it hath pleased thee, &c.] As the foregoing Exhortation did perswade us to conclude this Office with Praises and Prayer, so here the Church hath prepared an excellent Form to express both; and according to the Method there prescribed, here is, *First*, most hearty Thanksgivings for the Benefits of Baptism; *Secondly*, Most humble Petitions, that the Party which hath received them may walk answerably. 1. We begin with Acknowledgments and Praises, in imitation of the Jews, who when the Child is Circumcised, do use to say, *Blessed be the Lord our God, who hath sanctified us with his Precepts, and commanded us to bring this Child into the Covenant of Abraham*. But this Child enters into a better Covenant, established upon better Promises, so that we have more cause to bless God than they; nor ought we to question whether the Grace of the Sacrament be received or no, since the Church of old did ever suppose it, even in Adult Persons, because they knew the Lord was ever ready on his part, and had promised to be with his Church to the end of the World, in this very Administration, *Matth. 28. ult.* Hence in the East they sung after Baptism the 32d Psalm, *Blessed is he whose iniquity is forgiven, &c.* and *S. Ambrose* saith the Priest spoke to the Person Baptised in this manner: *God, the Father Almighty, who hath regenerated thee by Water and the Holy Ghost, and forgiven thee thy Sins, &c.* which shews, that

† *Fagius* in Deut. 10. 6. *Buxt.* of Synagog. cap. 2.

the Antients did not question the Effect of the Sacrament, no not in Persons of Age, until their future Conversation declared they had broke their Covenant; how much more then ought we to believe this, in the Case of Infants, who can put no Impediment to the Grace of God, and are all alike, so that either all or none receive these Blessings? Now the Particulars for which we bless our most merciful Father, they are *Three*, all of them Acts of Free Grace, and Effects of a mighty Favour, and all of them highly beneficial to the Party on whom they are bestowed. *First*, That it hath pleased God to *Regenerate* this Infant with his *Holy Spirit*, which is an invaluable Mercy: For whereas it was by its first Birth guilty of Original Sin, and liable to Eternal Death, in this second Birth that Guilt is done away, and that Obligation to Death cancelled, and so shall ever remain, unless it fall under it again by actual Disobedience. It was defiled and corrupted in the Principles of its Being, deprived of the Image of God, under the Power of Sin and the Dominion of the Flesh, in a servile wretched condition, so that it could never have pleased God, *Rom. 8. 8.* nor conquer'd its evil Affections, nor had it any Assistance or Strength so to do: But now it is born of the Spirit, and purified in the inward Man, and the Image of God is begun to be drawn anew, it hath a new Principle put into it, which will resist the Flesh, and may wholly in time subdue it; it is in Covenant with God, and hath Promises of Aid from him, so that its Nature is healed at present, and shall be sanctified throughout hereafter, if this Grace be not expelled again: it was an Object of Divine Wrath, a Vessel fit for Destruction, a corrupt abominable Creature; but now it is beloved, purified, and restored; it is admitted to a state of Pardon, put into a capacity of pleasing God, and conquering all its Enemies, and

it hath as fair Possibilities of Glory, as the best of God's Saints (which now enjoy it) once had. O let us bless the Almighty for this Change, for from such Beginnings eternal Felicity uses to spring, and this little Seed, by the Divine Influence and careful cultivating, will thrive and grow into a State of Perfection and Immortality. *Secondly*, We must praise him that he *hath adopted* it for his own Child, which is a Consequent of the regenerating it; for God adopts none for his Children, till he hath first <sup>4</sup> sanctified them, and made them in some measure like himself. Now how excellent a Favour is this also, that so poor a Wretch, whose Kindred was Worms and Corruption, if not evil Spirits, should so freely be adopted by the King of Kings, not because he wants Children of his own (the usual reason of Adoption!) for besides the holy Jesus, the blessed Angels are all Sons of God; nor yet because he deserved this Favour was this Child adopted: But of his own infinite Goodness our Heavenly Father takes the Slaves of his Enemy, whose Lives are forfeit to his Justice, and not only Pardons them, but makes them his own Children, and thereby gives them the best Freedom, even the glorious Liberty of the Sons of God <sup>m</sup>, *Rom. 8. 21.* and intitles them to a Portion of his Grace, and also an Inheritance in his Glory, and a Right to the Crown of Life. Oh who can parallel this Mercy, or how can we sufficiently express it? *Lastly*, We are to give Thanks that this

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\* Pythagoræi vocant Deum Πατέρα καλῶν. Οἱ τὸ θεῖον τῷ φύσει δυνάμει καὶ τῷ καλῶν, ὅτι εἰσι τὰ θεῖα. Hierocles. <sup>1</sup> Adoption solet fieri æque τῷ πατρὶ καὶ τῷ υἱῷ. Aulus Gellius. Divus Augustus amissis liberis, nepotibus, exhausta Caesarum turbâ, adoptione domum desertum fultit. Senec. Comot. ad Marc. Sect. 15. <sup>m</sup> Eum servum quem Dominus actis inter-venientibus filium suum nominaverit, liberum esse constitutum. Justin. Instit. lib. 1. tit. 2. sect. 12.



Child is made a Member of the Church; it is a rare Mercy that the great Husbandman should take this Dead Branch of a wild Olive, only fit to be Fuel for Eternal Flames, and graft it into the true Olive, *Rom. 11. 17.* so as to make it partake of the same Spirit and Grace which is derived from the Root into the most flourishing and fruitful Branches: That this Stranger should be incorporated into the Society of Christ's Holy Church, and made a Denizon of the New *Jerusalem*. The chief Captain purchased his Freedom in the *Roman* City at a very great rate, *Acts 22. 28.* and it was formerly thought a Reward for the greatest Merits to give them the Privileges of a *Roman*: But behold one that could deserve nothing, most freely made a *Fellow-Citizen with the Saints, and of the Household of God*, *Ephes. 2. 19.* admitted to all the Franchises and Immunities that belong to the Communion of Saints: Blessed be God! Could this poor Infant understand its own Happiness herein, or were it able to express itself, it would most passionately sing Praises, and be ravished with Admiration, at so marvellous Bounty and Condescension: But since the Child cannot do this as yet, let us (to whom the like Favour hath been shewed) lend it our Tongues and Hearts to bless the Lord at present, and let us really rejoyce in Remembrance of our own Mercy, so that the Name of his Majesty may be magnified as it ought to be, *Amen. 2.* To our Thanksgiving we must add *Petitions*, and beseech Almighty God, that it may not receive this Grace in vain. And herein also we have a Precedent in the *Jewish* Rites, where the Circumciser having ended the Circumcision, saith, *O our God, and the God*

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<sup>n</sup> Οἱ σήμερον — εἰς τὸν αἶνα Ἰερουσαλὴμ πολιορκουμένην.  
Chrysost.

God of our Fathers, strengthen and preserve this Infant unto his Parents, &c. and as he hath entred into the Covenant of Circumcision, let him enter into the State of Marriage and good Works: But our Prayers are more Spiritual, (*viz.*) for inward Grace rather than outward Blessings, and good Reason; for all these Benefits will vanish unless they be afterwards improved; they will not have their full Effect, unless the Conditions be performed. Neither we nor the Primitive Church do believe them to be so Regenerate, or so endued with the Spirit, but that by Sloth and wilful Iniquity they may be deprived of all again; their Corruptions are not so mortified, but that by Compliance and base Negligence, they may revive again, so that the last Estate shall be worse than the first, and it shall be more tolerable for Heathens than for vile Apostates. Wherefore we beg most humbly and earnestly, that this Child may live as one upon whom such great Favours are bestowed. The Words of these Requests are S. Paul's, *Rom. 6. 4, 5, 6.* and *vers. 11, 12, 13.* and the Phrase is frequently used by the Fathers in this Case. The Sum of them is, to desire that whatsoever is shadowed in the outward Part, and signified in Rite, may in Substance and Reality be fulfilled<sup>o</sup>, and that whatsoever the Scripture affirms to be the Duty of all baptized Persons, may be particularly performed by this Child; That as this Child hath in Figure imitated Christ's *Death and Resurrection*, so it may hereafter live, as one dead unto Sin, and all the Desires of it, but alive unto Righteousness, and ready to execute all the Commands thereof; That as it is baptized into the Faith of Christ crucified for Sin, so it may mortifie and kill all its corrupt Affections,

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<sup>o</sup> *Baptismus salutaris est, si perfectum est in corde quod factum est in Corpore. Augustin.*

ons, until it have utterly abolished all the Powers of Lust and Concupiscence, and brought the Flesh in Subjection to the Spirit. We pray that it may not renew the Guilt that is remitted, nor fall back into the Bondage from which it is delivered; that it may not defile what God hath cleansed, nor expel what he hath given; but when it comes to Understanding, that it may make use of the Grace that is offered unto it, and improve the Beginnings planted in it, and live like one of God's Children, and one of the Society of Saints; and then we are assured that it shall not only have an Interest in the Merits of Christ's Death, but feel the Power of his Resurrection; and finally, itself also shall rise again in the Resurrection of the Just, of which this Mystery is a Pledge<sup>r</sup>. We do most ardently therefore desire this Infant may lead a Holy Life; for if it live like Jesus on Earth, it shall live with him in Heaven; if it be an obedient Son, it shall not fail of the Inheritance; if it follow the Steps of Holy Saints, it shall go whither they are gone, and with them at last sing *Hallelujahs* in Everlasting Glory. And oh what Pity is it, that when this Child is set in the right Way thither, when it is put into such a State, that neither former Guilt, nor future Power of Sin can stop its Passage, if it hold fast the Grace received; what Pity is it (I say) that it should fall off and lose all again? And yet too many do thus apostatize, and exchange Life for Death, Liberty for Bondage, and Heaven for Hell; whose sad Catastrophe doth stir us up most heartily to pray, that this poor Infant may never do the like, but through the Continuance of the Grace of God may lead

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<sup>r</sup> Baptismus itaque resurrectionis pignus est & imago. Ambr: in Rom. 6.



lead the rest of its Life according to this *blessed Beginning* for Jesus sake: And let all the People say, *Amen.*

§. 4. *The concluding Exhortation to the Sureties.*

Forasmuch as this Child hath promised by you that are his Sureties, to renounce, &c.] The Church hath always had an especial Care that this Vow of Baptism may be conscientiously performed; and in regard that nothing tends more directly to the securing of Holiness and Religion, here is added Endeavours to our Prayers for the fulfilling thereof. In the first Ages, when those of riper Years were Baptized, the Exhortation<sup>a</sup> was directed to the Persons themselves, and there are many excellent Tracts of the Fathers made upon that Occasion: But now, that Children are most commonly the Subjects of Baptism, who are not yet capable of Admonition, here is a serious and earnest Exhortation made unto the Sureties: Which, if it be well considered, will shew *how base* it is for any to undertake this Trust meerly in Complement, *how absurd* to put little Children (whose Bond is not good in Humane Courts) upon this weighty Office, and also *how ridiculous* for those who have taken this Duty upon them, to think they can shake off this Charge again, and assign it over to the Parents; which are the evil Customs of this licentious Age: It is sure, that if this Institution of Godfathers and Godmothers were prudently undertaken, and well performed, there could nor

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<sup>a</sup> *Alloquimur recentem baptizatos, ut animos accendamus, sive ad virginalem integritatem, sive ad continentiam vidualem, sive ad ipsius thori conjugalis fidem. Aug. de Civit. Dei, lib. i. cap. 27.*

be a more effectual means to repair the Decay of Christian Piety; and therefore it is very lamentable to behold how slightly Men enter upon it, and how little they do regard it afterwards. For remedy whereof I wish that all Sureties would well weigh this excellent *Exhortation*, which contains, *First*, a Review of what they have done. *Secondly*, a Direction concerning what they are to do. *Thirdly*, a Reason why it is so necessary that these things should be done by them. 1. They have engaged for a Minor unto Almighty God, the God of Truth, and the Judge of all Men; they are become Sureties and Bondsmen for this Child unto the Majesty of Heaven; and it is a heinous Crime to deal falsely with him, and he will in no wise be mocked: You have undertaken that this Infant shall renounce the Devil, believe in God, and serve him; and tho' the Childs wilful Apostacy doth not forfeit your Bond, yet your own Negligence may, if you do not endeavour to instruct and amend him: God knows it is not in your power to give the Child Grace, but it is in your power to teach and to admonish; and if you will not do so small a matter, the Child is lost through your Default, and it is apparent you care not what you promise to Almighty God; for the least that a Bondsman can do, is to call upon the Debtor to discharge what is owing, nor can there be a more easy Condition than that the Surety shall be free, if he do but often admonish him that he is bound with to pay the Debt. Consider therefore all you that are concerned, what you have done, and then it is easie to gather from thence what you are obliged unto:

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\* Quicumque viri, quacunque mulieres de sacro fonte filios spiritualiter exceperunt, cognoscant se pro ipsis fidei-jussores extitisse. Aug. de Temp. Sermon. 136. † Eccles. V. 3. 4. Quam gravia vincula promittere Deo & non solvere. Ambros. in Luc. 20.

1. To teach these Children the nature of their Baptismal Vow, and this was of old appointed even to grown Persons when they had been Baptized in haste, in Cases of imminent Danger, they were to be taught afterwards, what Favour God had done them, and what Duty they owed for the same: Much more is it necessary in the Case of Infants; wherefore, *The Godfather or Godmother* (saith an ancient Author) *ought to signifie to those whom they have received from the Font of Regeneration, (when they come to Age) what Promises they have made for them — that they may study not to live unworthy of the Salvation provided for them, but may fulfil by their own Performance what they have promised by the Mouths of others:* *Walafrid. Strabo de Reb. Eccles. cap. 26. S. Augustine* also warneth them to instruct and correct them whom they have answered for: And the Synod of *Mentz* hath a peculiar Decree in this matter. But if there were no Authority, it is highly reasonable and absolutely necessary; for how shall they believe in him of whom they have not heard, and how shall they hear without a Teacher? *Rom. 10. 14.* It is impossible they should keep this Vow if they do not understand it; wherefore you must begin early, and inculcate often to them what you did for them, and upon what Terms they stand with Almighty God; which you cannot better do, than by making them learn and understand the *Church Catechism*, the first Part of which is an excellent Account of this Solemn Vow, plainly and briefly shewing both what God promised

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\* *Qui in aegritudine constituti baptismum perceperunt, facti-  
fani, fidei symbolum doceantur, ut noverint quâ donatione digni  
sunt habiti: Concil. Laodicen. Can. 59.*      \* *Quos enim ex  
baptismo suscepisti, docete & castigate: Aug. de rect. & Cathol.  
Conv. 1.*      \* *Compadres spirituales filios suos Catholicè in-  
struant: Synod. Mogunt. Can. 47.*



to them, and what they by you promised to him, together with other Particulars for their better keeping of the same. This is the first Part of the Sureties Duty. The *Second* is, that they do bring them to the House of God more fully to be instructed and advised; for *Faith comes by Hearing, Rom. 10. 17.* *Sermons* are appointed to convince the Judgment, perswade the Will, and move the Affections of such as have been initiated in the first Principles of Religion. And here they shall be exhorted and reprov'd, and continually kept in mind of their Duty; so that Experience shews that those who neglect to *hear Sermons*<sup>\*</sup>, do grow worse and worse, and fall into damnable Neglect, even forgetting that ever any Vow was made by them or for them, running at last into Atheism and open Prophaneness. *Thirdly*, Because *Sermons* will do little Good until a good Foundation be laid, they must privately teach them, *First*, The *Creed*, which they have promised to believe. *Secondly*, The *Lord's Prayer*, that they may have Help from God against the *Enemies* which they have renounced. *Thirdly*, The *Ten Commandments*, which they are engaged to keep; and all these in the *English Tongue*, lest they patter them over as ignorant Papists their *Ave Marias*, and do not understand them. These must be taught the poorest, being indispensably necessary; but then where Children can read, their Godfathers must teach them in private all things that may further their Salvation, and also bring them to be *Catechized* by the Minister, where they may be taught more fully. *Fourthly*, They must endeavour that their Parents bring them up in *Vertue* and the *Fear of God*: For without this all Knowledge is unprofitable, and therefore

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\* Alphius foenerator solebat dicere, *Optima nomina, non appellando mala fieri.* Columella de re rustica. l. 1. cap. 7.

fore they have just Authority to advise these Children to do well and to reprove them for doing ill, yea to admonish the Parents also if they neglect their Duty. *Lastly*, Lest any should think this is more than needs, the Exhortation ends with a *cogent Reason*, shewing the necessity of this Care, *viz.* Because the main End of Baptism, and the Design of all the Rites in it, is, that we may be real Christians, that is, lead holy Lives, and become like unto Christ, whose Name we are baptized into, and whose Religion we have undertaken: If we do not live the more free from Sin, and do more good Works, we might as well have been unbaptized, yea it shall be more tolerable for Turks and Infidels. You *Godfathers and Godmothers* have done the Child little Kindness, if you look after it no farther; you have assisted it in vowing and engaging to be the Servant and Soldier of *Jesus Christ*, in abjuring and renouncing all Wickedness, and will you not do something to procure it may perform these? Be assured that Baptism will neither do you nor them good, unless it make you more holy afterwards, but will be the Aggravation of your Condemnation. Wherefore I will conclude with a threefold Admonition. *First*, To *Parents*, who must chuse such Sureties as may be Assistants to them in their weighty Charge, and must be either so pious to bring up their Children well, or so humble as to be willing to be told of it by those whom God and the Church have made their Supervisors. But if Parents be proud and scornful, or take such Advice in evil Part,

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¶ *Quid est Christianus? similitudo Dei quantum possibile est humana natura; si suscepisti Christianismum, festina fieri similis Deo.* Basil. Hexam. Homil. 10. Τέλει ὅτι ἀγαθὸν θεοειδέντα τοῦ θεοῦ καὶ τὸ δυνατόν, ὁμοιωσὼν ᾧ ἰσχυρὸν καὶ ἰσχυρὸν καὶ φρονήσαντα γενέσθαι. Hierocles.

Part, they are doubtless guilty of the Breach of this Vow. *Secondly, To Sureties*, Let them not be discouraged by this pious Undertaking, by the Duty attending on it; for it is uncharitable to refuse it, and others have done it for us; we are bound to all these things for ourselves, and every Christian must reprove his offending Brother, yet by thus engaging we become an Instrument of our Neighbour's Salvation, nor shall we need to bring any Guilt upon ourselves, for we may easily deliver our Soul: And when we do become Sureties, we may declare to the Parents, that it is our Duty and Resolution to endeavour the Salvation of this Child. Let them take it well or ill, let us not displease God and endanger our own Souls, <sup>z</sup> for fear of giving them offence; let us resolve we will anger them rather than connive at their Child's Ruin: It is a cruel and mischievous Modesty, to be ashamed to speak for God where two Souls are concerned, our own and his for whom we are engaged. Let not others Negligence be a Precedent or Excuse to use, for we see Religion almost lost, while none take care of Childrens religious Education: And if Sureties do instruct, exhort, and reprove their Charge, they have done their Part, and must leave the Success to God. *Thirdly, To those that are Baptized*, You must be thankful to, and reverent toward your Sponsors, and give them leave to reprove you, taking all in good part from them, and being desirous to learn your Duty. And let us all that have received this Sacrament, remember our Vow *unto our Lives End*, for it will  
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<sup>z</sup> *Amici vitia si feras, facis tua. P. Mim. Utiliores sunt plerumq; inimici objurgantes, quam Amici objurgare metuentes: August. Epist. ad Hieron. Molesta veritas siquidem ex eâ odium nascitur: sed multò molestias obsequium, quod peccatis indulgens precipitem ferri amicum sinit. Cicero.*



arm us against Sin\*, to consider how solemnly we have renounced it; and *Luther* tells us of an holy Virgin that conquered all the Devil's Temptations, by crying out, *I am Baptized, I am a Christian*. If we fall off to an evil Faith, or wicked Life, we are not only disobedient or deceived, but perjured and forsworn; and we forfeit all the Grace that we had begun to receive, and the Glory to which we are sealed. Let our Lives shew we did obtain some Grace in Baptism, by early beginning to cultivate that good Seed, before it be choaked with the Weeds of evil Lusts. Let the Younger labour to keep out Sin by speedy applying themselves to good Exercises, and the Elder labour to regain by unfeigned Repentance their former Purity, remembring from whence they are fallen, so shall Baptism not only let us into the Way to Heaven, but be a Means to keep us in the same, till we come to the Enjoyment of a blessed Immortality, *Amen*.

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\* Το βάπτισμα ὑμῶν μένει ως ὄπλα. Ignat. Ep. ad Polycarp.

## A Brief Discourse upon the CATECHISM.

§. 1. **T**Here are so many excellent Expositions of this Catechism, that it is as unnecessary in it self as inconsistent with my purposed Brevity, to explain the several Particulars thereof, and yet I must not wholly pass by this useful and judicious Composure, concerning which I will therefore only make these general Remarks: 1. That the Duty of Catechizing is of Divine Institution, and hath been observed in all Ages of the Church. 2. That this Catechism is in all Points agreeable to the Primitive Forms. 3. The exact Method thereof shall be demonstrated by its proper Analysis. 4. That all Persons concerned ought to promote the learning and understanding thereof.

*First*, We affirm, that Catechizing is of Divine Institution, and hath been observed in all Ages of the Church; the former of which might be proved by many Places of holy Scripture, but two or three plain Texts shall suffice; In the Old Testament, God by *Moses* commands the Jews *To teach his Laws diligently to their Children*, Deut. 6. 7. and by *Solomon* he enjoins us, *To train up a Child in the Way that he should go*, Prov. 22. 6. In the New Testament, Christian Parents are charged, *To bring up their Children in the nurture and admonition of the Lord*, Eph. 6. 4. which Precepts are confirmed by the Practice of all pious Parents and Masters from the Beginning: Thus did *Abraham* instruct his Children before the Law, Gen. 18. 19. *David* his, under the Law, 1 Chron. 28. 9. and thus *Timothy's* Parents taught him, under the Gospel, 2 Tim. 1. 5. Chap. 3. 15. But besides this domestic

metical Instruction, *Moses* by God's Command enjoins the Priests to teach the Laws of God to Children in the publick Assembly, *Deut.* 31. 11, 12. and *Jesus* renews the same Charge to his Ministers, in that Command to *S. Peter*, *Feed my Lambs*, *John* 21. 15. In Obedience to which divine Laws, the Duty of Ministers instructing the younger Sort, hath been duly observed, as well among Jews as Christians: For the Jews, *Josephus* tells us, they were above all things careful that their Children might be instructed in the Law<sup>a</sup>, and there was in every Village a Person who was called the *Instructor of Babes*, to which *S. Paul* seems to allude, *Rom.* 2. 20. and *Buxtorfius* relates the method which they proceeded in, until Ten Years of Age they taught them the Law, and from thence until Fifteen Years of Age they instructed them in the *Talmud*<sup>b</sup>; to which *Grotius* adds, out of their own Authors<sup>c</sup>, that at Thirteen Years of Age they used to bring them to the House of God, there to be publickly examined, and being approved, were then declared to be *Children of the Precept*, that is, obliged to keep the Law. And whereas our Saviour came up to this Catechizing at Twelve Years old, it was because of his Pregnancy, according to that Saying of the Rabbins, *The Ingenious do run before the Command*: This general Practice of the Jews was imitated by the Christians, as all their other pious Usages were, which makes *S. Ambrose* say, that this Custom was derived from the Tradition of the Jews<sup>d</sup>; and since our Saviour had also approved and commanded it, in particular to *S. Peter*, he ordained *S. Mark* to be the first Catechist at *Alexandria*; and *Eusebius* notes, that in the

<sup>a</sup> Joseph. Antiquit. lib. 4. cap. 8.      <sup>b</sup> Buxtorf Synagog. Judaica, cap. 3.      <sup>c</sup> Grotius in Luc, cap. 2. ver. 42.      <sup>d</sup> Ambros. Comment. in Ephes. 4.



the Year 181 when *Pantenus* was the Instructor of that School of young Christians, this Office had flourished there for a long time<sup>e</sup>: To *Pantenus* succeeded *Clement Alexandrinus*, who wrote his excellent Catechism called Παιδεία, or the *Childs Guide*, and left the place to *Origen*<sup>f</sup>, who afterwards being advanced to preach to elder Christians, appointed *Heraclas* to catechize the more Ignorant<sup>g</sup>, to whom *Dionysius* was Successor<sup>h</sup>. The like Officer no doubt there was in all other Christian Churches, though it be not so fully recorded. At *Carthage* S. *Cyprian* ordained *Optatus* a Reader, to catechize the New Converts<sup>i</sup>: S. *Cyril* also bore this Office at *Jerusalem* in his Youth, and then he writ those Expositions of the Catechism which are extant at this Day, S. *Hieron. de Scriptor. Eccles.* It were an endless Task to give an Account of all that the Fathers say concerning the Necessity and Usefulness of this Duty; and no Man, who hath but sipp'd of Antiquity, can be ignorant, what care was taken in the Primitive Times to instruct the *Catechumens* in the Fundamentals of Religion, in some places for two whole Years together<sup>k</sup>, besides the more solemn Catechizing of them in the forty days of *Lent*<sup>l</sup>, which sufficiently shews, they thought it of great concernment to the Christian Religion, that the younger Sort were well instructed. There was indeed some Difference between the Persons which were catechized then, and those which we instruct now; for then generally the *Catechumens* were such as were come to Years of Discretion, but (having been born of Heathen Parents)

<sup>e</sup> Euseb. Hist. lib. 5. cap. 10.

<sup>f</sup> Ibid. lib. 6. cap. 3.

<sup>g</sup> Ibid. lib. 6. cap. 12.

<sup>h</sup> Ibid. lib. 6. cap. 22.

<sup>i</sup> Cypr.

ad Cle. Epist. 24.

<sup>k</sup> Concil. Elliberetan. Can. 42. An.

<sup>l</sup> Hieron. Ep. ad Pamimach, Cyril. Hierosol. Cat. Mystag. 1.

rents) were not yet baptized; so that they catechized them before their Baptism; as we do also those who are not baptized till they come to riper Years. But (since there are few such now, and almost all Christians are baptized in their Infancy) we are necessitated to catechize those that are already baptized; and provided the Duty be done, and that this Instruction be given to Converts or Children as soon as they are capable thereof, it is not absolutely necessary it should be before Baptism, as our Saviour himself seems to declare, in that he hath placed Teaching as well after as before Baptism, *Matth. 28. 19, 20. Go teach all Nations, Baptizing them,—&c. Teach them to observe all things whatsoever I have commanded you*: Intimating we must teach New Converts before Baptism, and may teach others afterwards: Nor yet is this Catechizing after Baptism any ways dissonant from the Judgment of the Primitive Church; for they then determined that where it was not possible to catechize before Baptism, it was sufficient to do it afterwards; as in the case of such as were hastily baptized in Sicknes, these were by the ancient Canons to be instructed in the Creed after their Baptism<sup>m</sup>; and there is a famous Instance of this in the Baptism of *S. Basil*, whom the Bishop kept for some time after in his House, that he might instruct him in the Things pertaining to Eternal Life<sup>n</sup>. And a learned Writer affirms, that all baptized Persons in the Primitive Times (although they had been catechized before) yet were wont to stay several Days after their Baptism, to be more fully catechised in all things necessary unto Salvation<sup>o</sup>: And therefore there is much more Reason for us to Catechize

<sup>m</sup> Concil. Laodicen. Can. 59. & Concil. Eliber. Can. 38.

<sup>n</sup> S. Amphilocius in Vit. S. Basil.      <sup>o</sup> Vicecomes de ant. Baptism, rit. lib. 5. cap. 53.

techize Children, that were not at all capable of being instructed before they were baptized: And hence it comes to pass, that all the Churches in the World now, tho' differing in many other things, do all agree in this, That it is necessary to Catechize Children and young People in the Grounds of Christian Religion: The Papists and Protestants, Lutherans and Calvinists, do all consent in this Matter, as I shall shew more fully hereafter: This being sufficient to prove the first Proposition; (*viz.*) *That Catechizing is of Divine Institution, and ever was observed by the Churches of God in all Ages.*

§. 2. Secondly, We shall make it evident, that this *Catechism* of the Church of England, is in all points agreeable to the *Primitive Forms*: For, First, it is certain we do observe the same *Form* or *Manner* in our Catechizing as they did in the Primitive Times, that is, by way of *Question* and *Answer*; so Philip Catechized the Eunuch, *Acts* 8. 17. and so the Persons to be baptized were Catechized in the first Ages, as we proved before, *Disc. of Bapt. Sect. 1. §. 8.* Hence *S. Peter* calls it, the *Answer of a good Conscience*, *1 Pet.* 3. 21. and accordingly he enjoyns the Christian People, *To be ready to give an account of their hope to every one that asks them*, *1 Pet.* 3. 15. the same is confirmed also by the Definition of an antient Author, who saith, *Catechism is the Knowledge of Religion first delivered to the Ignorant by the Catechist, and then by them repeated over again*<sup>p</sup>; which appears farther from the very Original of the Word, being derived from [*ἠχώ*] that is an Echo, or a repeated Sound, because the Catechist did first teach them, and then (by way of *Question*) try if they

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ρ Κατήχοις δεῖν διδόναι διδασκαλίαν τοῖς ἀπίστοις ἢ διὰ πύλας  
 διδόναι ὑπὸ κατηχήτου ἢ πάλιν ἀποδοθῆναι ὑπὸ αὐτῶν. S. Clemens.



they had learned what he delivered to them: Which gave good Grounds to the Author of the *Roman Catechism*, to say, *That the Manner of the Apostles catechizing, which the Church yet imitates in the mysteries of Baptism, consisted of Questions and Answers, Præfat. ad Catech. Rom.* As to the Manner therefore we imitate the Primitive Church. Secondly, And so we do also in the *Matter* of our *Catechism*; for the *Catechisms* of the first Ages, were not (like those of our Modern Divines) whole Systems of Theology, but only, as *Clem. Alexandrinus* informs us, (*ὀμιλία καὶ μαθήσια*) a *Brief Instruction*; the *Catechumens* of old being obliged to learn no more, than to say those Things by Heart, which they were to repeat at their Baptism; that is, the Renunciation, the Creed, and the Lord's Prayer, as we learn from divers Passages of the Fathers; and we seldom find Mention of any more than the Creed and the Lord's Prayer, as the principal Parts of the Catechizing of the Ancients: The 6th General Council at *Constantinople*, ordains, that the *Catechumens* shall learn the Creed<sup>a</sup>. *S. Hierome* also testifies, that it was the Custom of the Church in his Time, *To instruct those who were to be baptized for forty Days together in the Doctrine of the holy Trinity*<sup>c</sup>. *S. Augustine* hath written a peculiar Exposition of the Creed to the *Catechumens*, in many Places whereof he shews, it was the Custom of the *African Church* to catechize young Christians principally in the Creed<sup>f</sup>; not excluding the Lord's Prayer, which the same Father doth teach to the *Catechumens*, and explain it to them in his 42<sup>d</sup> *Homily*. As to this

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<sup>a</sup> *On dei res sanctissimas sicut in synodo agitur.* Can. 68. Ita Concil. Laod. Can. 46. <sup>c</sup> *Hieron. ad Pammac. Ep. 61.*

<sup>f</sup> *August. de Symbolo ad Catechum. lib. 1. c. 5. lib. 3. cap. 1. lib. 4. cap. 1.*

Church of Britain, it is very likely there was no other Catechism here of old, but only the Exposition of the *Creed* and the *Lord's Prayer*: For venerable *Bede* affirms, That in his Time they taught to young Converts the Apostles Creed<sup>r</sup>. And the most antient Canons of the Saxons, do enjoyn the Priests To learn and to teach the *Creed* and the *Lord's Prayer*<sup>v</sup>, as being, I suppose, the Catechism of that Age. Whence *S. Anselm* calls Catechism, *The Doctrine which was at first delivered to us by the Creed and the Lord's Prayer*<sup>w</sup>. As for the *Ten Commandments*, although they are not named in the most Antient Writers, as Part of the Primitive Catechism; yet it is not improbable they were taught to young Christians also; because the baptized were to promise to live after God's Commandments, as we shewed before, *Disc. of Baptism, Sect. I. §. 8.* And *S. Ambrose* saith, he instructed those who were to be initiated in Moral Duties, *Ambr. lib. de initiand. initio*: With whom agrees *S. Augustine*, affirming that the *Catechumens* were not only to be taught the Faith, but also the Rules of good Life; adding, that though the brevity of Scripture do not express it, yet there is no doubt but *Philip* delivered the Eunuch such Rules also<sup>x</sup>: Howbeit I find the *Ten Commandments* enjoyn'd to be taught and explained to the People in some old Councils of this Nation<sup>y</sup>, which shews they have long had a Place in the Catechism used in

<sup>r</sup> Nova vita auditoribus symbolum fidei tradimus quod per duodecim Apostolos ordinatum est. Com. in Esdr. 2. <sup>v</sup> Ut Dominicam orationem & symbolum, presbyteri discant & doceant. Synod. Cloves. Can. 10. Excerpt. Egberti Can. 6. ap. Spelm. Tom. 1.

<sup>w</sup> Doctrina qua in exordio tradita est nobis per symbolum & orationem Dominicam. Ansel. Com. in Heb. 6.

<sup>x</sup> Nullo modo dubitandum est, & illa in Catechismo dicta esse quae ad vitam moresq; pertinent. Aug. de fide & operib. cap. 9.

<sup>y</sup> Conc. Lamb. An. Dom. 1281. cap. de Informat. simplic. It<sup>m</sup> in Const. Georg. Arch. Ebor. An. 1486. Spelm. Conc. Tom. 2.

in this Church. I conclude therefore that the primitive and ancient Catechism did not consist of more than the *Creed*, the *Lord's Prayer* and the *Ten Commandments*, which are all the ancient Parts of ours, only the Doctrine of the two Sacraments (which were of old more largely explicated to baptized Persons, witness S. Cyril's *Mystagogical Catecheses*) was prudently added in the Days of our Fathers, because this Catechism is chiefly designed to fit young Christians for the holy Communion: But though I affirm the Parts of ancient Catechism delivered to *Catechumens* to learn, were no more than ours, I deny not, but the primitive Church did expound these things more largely to the *Catechumens*, making them understand the Meaning of them, and proving their Explanations by holy Scripture; which Expositions are called Exorcisms by S. Cyril<sup>2</sup>; and S. Clemens saith<sup>a</sup>, *Let the Catechumen be taught in the Knowledge of God the Father, who is not begotten: Of God the Son the only begotten, and of God the Holy Ghost: Let him be taught the Order of the Creatures, the Methods of Providence, and why the World was created: And in Dionysius, the Catechist teacheth his young Christian, the perfect Way of coming to God, and leading the Divine Life, Eccles. Hierar.* And this also is required by our Church, *Can. 59.* and performed by our Ministers, who usually spend the Afternoon of the Lord's Day in explaining these necessary and fundamental Articles and Duties, to such as can say the Catechism; so that we come as near to the best Antiquity in this our Catechism, as it is impossible (in our Circumstances) for us to do; I will therefore proceed to shew the Excellent Method of this Catechism, and then Exhort all to the Use thereof.

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<sup>2</sup> Cyril. Hierosol. præfat. ad Cateches. p. 4. & 5. 'Εδοκίμειν, τὸ ἐν τῇ κατὰ Χρῆστον ἀμύση. Ballamon Not. ad Concil. Laodicen. Can. 26. <sup>a</sup> Clement. Const. lib. 7. cap. 39.



## The Analysis of the Catechism.

§. 3. The Catechism containeth Two General Parts.	
1. The Baptismal Vow which is,	1. The Adjunct of Baptism } Our Name. Quest. I.
2. Repeated by shewing what we promised,	2. The Benefits of Baptism, viz. to be, } Quest. II.
3. Owned by declaring,	1. Members of Christ, } Quest. III.
	2. Children of God, } Quest. III.
	3. Heirs of Heaven, } Quest. III.
	1. To renounce } Quest. IV.
	2. To Believe—The Creed } Quest. IV.
	3. To do—The X Commandments } Quest. IV.
	1. Our Consent unto it— } Quest. V.
	2. Our Gratitude for it— } Quest. V.
	3. Our Desire to keep it— } Quest. V.
	1. The Credenda, or Things to be believed, } Quest. VI.
	Contained in—The Creed } Quest. VI.
	Explained by—The following Question, } Quest. VI.
	Contained in—The X Commandments } Qu. vii, viii.
	1. As to the Matter of them } Quest. ix, x.
	Explained by shewing our } Quest. xi.
	Duty to God, } Quest. xi.
	Duty to our Neighbour } Quest. xi.
	1. Devout Prayer which is } Quest. xii.
	Taught in } Quest. xii.
	Explain—The following Question } Quest. xiii.
	1. Which are explained in general as to } Quest. xiv.
	1. Their Number } Quest. xiv.
	2. Their Nature } Quest. xv.
	1. The Sacrament of Baptism, } Quest. xvi, xvii, xviii, xix, xx.
	2. The Sacrament of the Lord's Supper, } Quest. xxi, xxii, xxiii, xxiv, xxv.

§. 4. What

§. 4. Whatsoever hath been hitherto said of the Divine Institution of Catechizing, and the Excellency of this Catechism, both for its Agreeableness to Antiquity, and its own Exact Method, tends chiefly to the last Particular, which is, *Fourthly, To exhort all Persons to promote the Learning and Understanding thereof*: For doubtless Catechizing is one of the most necessary of all Christian Duties: *Hegeſippus* tells us, that, by this Way of Catechizing, the Christian Religion was suddenly spread over most Parts of the known World within forty Years after Christ; and as it was thus planted, so it must be thus preserved, for if we neglect to instruct our Posterity, Religion would dye with this Generation, and the next Age would become barbarous and atheistical: And therefore all Churches have been very careful to enjoin the Practice of Catechizing. The Council of *Trent* declares it to be the best Means to preserve and propagate their Religion, to compose a Catechism, and command all Parish-Priests to instruct their People in it, *Concil. Triden. Sess. 24. cap. 7.* *Luther* also, in the Beginning of the Reformation, writ two Catechisms, and not only prescribed, but used this Duty himself, declaring he delighted in it more than in all his other Offices<sup>b</sup>. The like Care was taken in this Matter by *Calvin* at *Geneva*, and by all the eminent Reformers in all Nations, as well as in this of ours; so that *Sir Edwin Sands* observes, That nothing did more conduce to enlarge the Protestant Faith, than the diligent Catechizing used by the reformed Divines: Yea, the *Romanists* confess as much in the Preface to their Catechism, saying, *Our Age is sadly sensible what Mischief they have done the Church, not only by their Tongues, but especially by those Writings which they are wont to call Catechisms,*

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Prefat.

<sup>b</sup> *Luther* in *Psal. 126*, *Tom. 4. P. 57.*

*Præfat. ad Catech. Rom.* And doubtless there can be no Means so likely to prevent the Designs of the Papists, to root out the Increase of Atheists, and to unite those Differences which Faction hath made among us, as constant and careful catechizing the younger Sort, who are the very Hopes of the next Generation. The *Athenians*, enquiring at the Oracle, how their Common-wealth might become happy, were told, *They should be fortunate, if they did hang their most precious Things at their Childrens Ears*; by which was meant instructing them in the Principles of Piety and Vertue<sup>c</sup>, and doubtless the Counsel is very proper for us at this Time. The *Cretans* taught their Children three Things in their Youth: 1. The Laws of their Country: 2. The Praises of their Gods: 3. The Encomiums of such as had been valiant Men<sup>d</sup>: Supposing this would make them Just, Religious, and Courageous: But we Christians have the Express Command of God, for the early Instruction of our Children; and we have many Reasons to engage our Care therein. *First*, The Consideration of the natural ignorance of Children in good Things; who, though they learn Evil easily, and without a Tutor, yet cannot be taught Vertue without much Difficulty, and many Instructions<sup>e</sup>; so that, if we do not catechize them early and often, they will know no more of Divine Things than Brutes, and only become wise to do Evil. *Secondly*, Let us reflect upon the Miseries to which those Children are exposed, which are not grounded in the Knowledge of Religion; it is almost impossible but they should make Shipwreck of Faith and a good Conscience: Every Wind turns them, every

<sup>c</sup> Caussin. parab. histor. lib. 12. cap. 2.  
Hist. lib. 2. cap. 39.

<sup>d</sup> Ælian. Var.  
<sup>e</sup> *Rarum & difficile est fieri bonum, facile & primum est esse malum, & hæc, sine magistro, sine exemplo, doctrinâ statim imbuimur.* Cypr.



very Rock splits them, and they stick upon every Sand, who want this Skill to be their Pilot; they may easily be drawn into Atheism or Idolatry, Popery or Enthusiasm, and generally they fall either into damnable Errors, or deadly Sins, and so ruin their precious Souls to all Eternity: No Wonder then that God, *who would have all to be saved, would have all to come to the Knowledge of the Truth*, 1 Tim. 2. 4. Since, without this Knowledge, there is no Hopes of Salvation; and Children had better never been born, than be left thus to perish eternally by the cruel Negligence of their inhumane Parents. *Thirdly*, This kind of Instruction by Catechizing, is the Foundation of all other Improvements; Reading, Preaching, Reproof, and Exhortation are all cast away upon uncatechized Persons; but if they be first well principled, then they may Profit by all other Duties: If this be first well done, then we may expect they will grow in Wisdom and in Grace; this will make them good Subjects, dutiful Children, useful Members of Church or State. And whatever height any Persons have arisen unto, either in Knowledge of Religion, or Practice of Vertue<sup>f</sup>; this was the Ground-work upon which they built, and therefore must not be despised: Let me, therefore, earnestly press all Persons that are concerned, to promote this profitable and necessary, pious and *Primitive Exercise*: And 1. Let *Ministers* remember their Lord's Command to his great Apostle, and be sure not to despise to Feed his Lambs: *S. Ambrose*, *S. Augustine*, and the greatest of the Fathers of the ancient Church did not disdain this Office; and it is certain, their Sermons can never do good upon an uncatechized Congregation; but, by constant Catechizing, they shall arm their People against Heresies, as well as evil Practices, and

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<sup>f</sup> *Non contemnenda sunt parva, sine quibus magna constare non possunt.* Hieron. ad Læt. Ep. 7.

take the best Course to set them early in the right Way to Heaven. 2. Let *Parents* and *Masters* privately condescend to instruct them, and then publickly bring them to God's House to be examined, where their ready Answers will be as great an Honour as a Comfort to those who have instructed them: *He that teacheth his Child the Law* (saith R. Nachman,) *is worthy to sit in the presence of God; but he that doth not, it were well for him if he were Blind, that he might not see the Disgrace that will befall him.* And doubtless, the Obedience and Piety, which Children and Servants learn by this Duty, is a sufficient Reward for all the Pains that are taken with them therein; nor will any good Masters think it a Disgrace to teach the meanest of their Servants, when they consider, that King *Lewis IX.* of *France* catechiz'd his Kitchen-boy, saying, *He hath a Soul which was bought with Christs precious Blood, as well as mine.* 3. Let *Children* be willing to come, not being ashamed to learn: For 'tis no Shame to be ignorant when we desire to be instructed; but the only Shame is, to resolve to continue ignorant still. I add, that not only Children in Age, but in Understanding also, must come to publick Catechizing; even Servants, and all others, who know not the first Principles of Religion, as *S. Paul* teacheth us, *Heb. 5. 13.* and our Canons require. The older they are, the more Hasten they had need to make, to get this necessary Instruction; without which, if they dye, they are in evident Peril of Damnation. And if Ministers, Parents, Masters, and those under their Charge, do all joyn their Endeavours herein, the Success would soon convince us, how admirable a Form of catechizing we have, and how necessary and beneficial it is for all to learn and understand it.

## A Brief Discourse upon the Office of CONFIRMATION.

THE Conclusion of Baptism, being an Admonition that the Party baptized may be brought to *Confirmation*, would have obliged us to treat of this Rite there; but because the Church hath made it a peculiar Office, we may allow it a peculiar Discourse, and it doth most fitly follow that of Baptism, being so nearly allyed to it, and in Pursuance of that great Vow, to the Observance whereof we are all so strictly bound: Only, before we enter upon the Parts of this Office, we shall first survey the Original thereof.

Although our Lord Jesus did not expressly institute *Confirmation*, as he did Baptism, and the Holy Eucharist, and so it is not properly a *Sacrament*; yet *Aquinas* fancies the Reason why this had no positive Institution, was, because the Holy Ghost (which is herein to be communicated) was not given till after Christ's Ascension, *John* 7. 39. yet in his promising the Holy Spirit to his Disciples, and to remain with his Church for ever, *John* 14. 16. he seemed to suppose that there should be some Rite instituted by them, for the perpetual Collation of the Spirit. The first Converts, indeed, whom the Apostles baptized, were confirmed by the immediate Hand of God; and he, by miraculous Gifts of the Holy Ghost, sealed their Baptism, and attested the Religion into which they had entered: But it was not long before the Apostles were appointed to minister in giving the Holy Spirit to the newly Baptized, and then they instituted the Rite of *Laying on of Hands*: And God was pleased so far to approve their Institution, that he did actually give wonderful



derful measures of the Spirit to those on whom they laid their Hands, thereby honouring the Governors of his Church, and engaging all the Members thereof to be subject to them, and to be at Peace one with another: This appears from that famous Instance, *Acts* 8. 14, 15, 16, 17. where, when the *Samaritans* had been converted and baptized by *Philip* the Deacon, they did not receive the Holy Ghost, until *S. Peter* and *S. John* had Confirmed them<sup>a</sup>, from whence the Fathers generally deduce this Practice: But that this was generally constituted among the Apostles is evident, because *S. Paul*, meeting with some baptized at *Ephesus*, did, in like Manner, lay his Hands upon them, and Confirm them, *Acts* 19. 6. of which he minds them *Ephes.* 1. 13. *In whom also, after that ye believed, ye were sealed with the Holy Spirit of Promise*: And so we may justly believe he did in other Churches; whereupon he saith to those of *Corinth*, *2 Corinth.* 1. 21, 22. *Now he which Confirmeth us<sup>b</sup> with you in Christ, and hath Anointed us, is God, who hath also sealed us, &c.* And when this great Apostle comes to reckon up the Fundamentals of Religion, *Hebrews* 6. 1, 2. amongst them he placeth, *The laying on of Hands*, which cannot well be meant of the Imposition of Hands in absolving Penitents, since that is included in Repentance before; nor yet of Ordination, which is one of those Mysteries of Perfection, to which *S. Paul* goes on, *Chap.* 7. But in regard it follows Baptism and is a Doctrine to be taught to *Catechumens*, or young Beginners, it is most likely to be meant of Confirmation; and so it is in-

<sup>a</sup> *Id quod deerat à Petro & Johanne factum est, ut Oratione pro eis habità & manu imposità, invocaretur & infunderetur super eos Spiritus Sanctus; quod nunc quoque apud nos geritur: Cypr. Epist. ad Jubai. ita Hieron. in Lucif. Innocent. lib. 1 cap. 3. &c.*

<sup>b</sup> Græc. Ὁ δὲ βεβαιῶν, &c. καὶ χειρὶς ἡμῶν θεός. Ὁ δὲ σφραγιστὴς ἡμῶν.

interpreted by *S. Chrysostome*, The Doctrine of being prepared to receive the Holy Spirit, which is given by Imposition of Hands. *S. Cyprian* also applies that of our Saviour, *John* 3. 5. of being regenerated with the Spirit as well as with Water, to this Mystery. Which is so often alluded to in Scripture, and so plainly to be proved from thence, that those who disallow it, are forced to pretend, that this Apostolical Usage, *Laying on of Hands*, was only a Personal Privilege, and was to cease when miraculous Inspirations did not accompany it. But besides that, we might argue, that the Spirit is to abide in the Church for ever, and that Christians have and need it now, though not in such wonderful Measures, yet as really and effectually to the Purposes of Sanctification, as any had it then; wherefore, there is no Reason the Rite of communicating it should cease; besides this, I say, we can easily confute this pretence, by shewing that the Church did in every Age continue this Custom of Confirming after Baptism, which prove they did not imagine it was a Temporary Institution. We might here alledge the Testimonies of *Dionysius*, and *Clemens Romanus*, as also, the Epistles of *Urban* and *Melchiodades*<sup>d</sup>; which, though they are not so ancient as their pretended Authors, yet, in their due place, are not wholly to be rejected; these, therefore, we omit, as being liable to Exception: But we find in *Eusebius*, that the *Asian* Bishop not only baptized but confirmed the young Man which *S. John* delivered to him. *Tertulian*, who lived in the second Century, plainly affirms,

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<sup>c</sup> Tunc enim plane sanctificari & esse filii Dei possunt, si Sacramento utroque nascentur, cum scriptum sit, nisi quis natus fuerit ex Aquâ & spiritu, &c. Epist. 72. <sup>d</sup> Dyonyf. Eccles. hierar. cap. 4. Clement. Constit. lib. 3. cap. 17. & Epist. 4. Urban Epist. ad omnes fidel. Melchiad. Epist. ad Episc. Hispani. <sup>e</sup> Euseb. Eccles. Hist. lib. 3. cap. 17.

affirms: That they laid on Hands after Baptism to invite the Holy Ghost <sup>f</sup>. And elsewhere, The flesh is sealed, that the Soul may be defended, the flesh is shadowed by imposition of Hands, that the Soul may be illuminated by the Spirit <sup>g</sup>. About 50 Years after, S. Cyprian is most express, Upon those (saith he) who have been baptized in the Church, and received ecclesiastical and lawful Baptism, the Holy Ghost is invocated and poured out, Prayer being made over them, and Hands laid upon them: And more to the same purpose <sup>h</sup>. About the same time was that Epistle writ by Cornelius Bishop of Rome, mentioned by Eusebius <sup>i</sup>, wherein he saith, That though Novatus were baptized, yet being not consummated with the seal of Confirmation, he could not receive the Holy Ghost. To this may be added the 77 Canon of the Council of Eliberis, which requires, the Bishop should confirm by his Benediction, those who had not been baptized in his Presence: For it is to be noted, that when the Bishop was present, and the Person baptized was full of Age, the Rite of Confirmation immediately followed Baptism; which otherwise (in the Western Church especially) was deferred for some time after. The next Authority may be derived from the Council of Laodicea, An, 365, which saith <sup>h</sup>, That the Baptized must after being anointed with the Heavenly Unction, that they may be Partakers of the Kingdom of God. And nothing is more full than S. Ambrose, who lived about 20 Years after, Who puts the young Christian

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<sup>f</sup> Dehinc manus imponitur advocans & invitans Spiritum Sanctum, de Bapt. cap. 6. <sup>g</sup> Idem, de Rei. carnis cap. 8. <sup>h</sup> Qui in Ecclesia baptizantur per Præpositos Ecclesia offerantur, & per nostram orationem, & manus impositionem Spiritum Sanctum consequantur. Epist. ad Jubaian. 73. <sup>i</sup> Eccles. Hist. lib. 6. cap. 33. Δεῖ τὸς ὁμολογῶντας, καὶ τὸ βαπτισμῶν χρίεσθαι χρίσματι ἐν ἑκκλησίᾳ καὶ μετὰ τὸ εἶναι τὴν βασιλείαν τοῦ θεοῦ. Canon 48.



stian in Mind of the Spiritual Seal which he had received<sup>1</sup>. And tells him, this spiritual Seal was, when (after Baptism) the Holy Ghost was poured forth at the Invocation of the Priest<sup>m</sup>. And in another place<sup>n</sup>, By Imposition of Hands, it is believed the Spirit may be received, which is wont to be done after Baptism, by the Bishop, for the Confirmation of Unity in the Church. His Contemporary also, S. Basil, records, that Eubulus and he, were confirmed by Bishop Maximus. And to conclude, S. Hierome a Man of the same Age speaking of Confirmation saith, This Observation by the Authority of Scripture, was derived upon the Bishops for their Honour—and if there were no Authority of Scripture, the Consent of the whole World in this Matter would have the Force of a Law<sup>o</sup>. It will be needless to descend lower, where Testimonies grow still more numerous; only we may add, that Confirmation in our Sense is allowed by the Lutheran Churches<sup>p</sup>, and constantly practised in Bohemia<sup>q</sup>, nor is it condemned by any sober Protestants. And therefore, as our Church hath prudently and piously retained it, we ought to have a high veneration for it, especially since we are all baptized usually in our Infancy. And that (when-ever we are partakers of it) it may be really effectual to us, we will briefly consider the Way of its Administration, beginning with the Method of the whole Office.

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<sup>1</sup> *Accepisti signaculum spirituale—signavit te Deus Pater, confirmavit te Christus, &c.* lib. de initiand. cap. 7. <sup>m</sup> *Post fontem superest ut perfectio fiat quando ad invocationem Sacerdotis Spiritus Sanctus infunditur.* de Sacram. lib. 3. cap. 2. <sup>n</sup> Comment in Hebr. 6. initio. <sup>o</sup> Hieron Dialog. advers. Luciferianos. <sup>p</sup> Confessio Saxonica de Confirm. <sup>q</sup> Comenius Annot. id Ration. disciplin. Eccles. Bohem. cap. 3. Sect. 3.

## The Analysis of the Order of Confirmation.

The Order of Confirmation hath Three Parts.	1. The preparation for it, by	1. A serious Admonition, in	{ The Preface,	{ To the end that Confirmation may be ministered,
		2. A solemn stipulation, in	{ The Interrogation, and	{ Do you here in the presence of God, &c.
		3. Acts of Praise in	{ Answer, The Versicles, and Responses,	{ I do. Our help is, &c. Who hath made, &c.
		4. Supplication for the Gifts of the Spirit, in	{ The first Prayer	{ Almighty and Everlasting God, who hast vouchsafed to, &c.
	2. The Rite it self, as to	1. The Act of the Ceremony, (viz.)	{ Laying on of hands.	
		2. The words which do accompany it,	{ The solemn Benediction,	{ Defend, O Lord, this Child, &c. The Lord be, &c.
		1. More general Petitions, in	{ 1. The Versicle, and Response,	{ And with thy, &c.
		2. The Lord's Prayer,	{ 2. The Lord's Prayer,	{ Our Father, &c.
	3. The Conclusion being	2. More peculiar to the Occasion, in	{ The proper Collect,	{ Almighty and Everlasting God, who maketh us both, &c.
			{ The last Collect,	{ O Almighty Lord, and everlasting God, &c.
		3. A Benediction, (viz.)	{ The final Blessing,	{ The Blessing of God Almighty, &c.

## The Preface.

§. 1. **To the End that Confirmation may be Admini-  
 stred, to the more edifying of such as shall receive  
 it, &c.]** Our Church is so far from esteeming Ignorance  
 to be the Mother of Devotion, that there are all Endeavours  
 used that every Office may be performed with  
 Understanding; to which Purpose this (as well as other  
 Offices) begins with a *Preface*, wherein those who come  
 to Confirmation are taught what they are about to do,  
 and what is required of them; for this is most agreeable  
 to *S. Paul's* great Rule, *1 Cor. 14. 26. Let all things  
 be done to edification; i. e. to the most Profit and spiritual  
 Advantage of those who partake of these Myste-  
 ries.* Now, as to this of *Confirmation*: In the present  
*Greek Church* it is always done at the same Time with  
*Baptism*, even to Infants as well as Adult, for fear they  
 should die without it<sup>r</sup>; and, in the *Roman Church*, In-  
 fants were confirmed very soon after Baptism, upon  
 the Perswasion, that they were not perfect Christians  
 without this<sup>s</sup>. In *England* about <sup>r</sup> 400 Years ago,  
 Children were usually confirmed at Five Years of  
 Age: Which was sooner than they could apprehend  
 the Design, or do the Duties of this Ordinance;  
 wherefore now, in the *Latine Churches* especially,  
 Children are not admitted to be confirmed till they be  
 of fuller Age; that so Opportunity may be given to  
 the Parents and Godfathers, and to the Rectors of  
 the Church, to instruct and admonish them more di-  
 ligently in the Faith, which they have professed in  
 Baptism: *Cassand. consult. cap. 9.* The Assembly  
 at

<sup>r</sup> *ἵνα μὴ πρὸ βαπτισμῶν ἀπολειπῶν τὰ τοιαῦτα χερσὶ  
 ὑπερεμῶν, ἐξ αἰνῆς καὶ αἰῶνι ἐξ ἀνθρώπων χροῖσθαι.* *Gabriel.*  
*Episcop. Philadelphiz.* <sup>s</sup> *Aquinas sum. 3. p. quæst. 72. Ar-*  
*tic. 9.* <sup>r</sup> *Lestrange, Alliance of Divine Office. Ex Edmun-*  
*do Cantuar, de Baptismo. Anno 1230.*



at Trent appoints it to be administred between seven and twelve Years of Age; and a Synod at Milan, Anno 1565. positively forbids *the Confirming of any under Seven*: But because there is great Variety in regard of the Difference of Childrens Capacities, and Manner of Education; therefore the old Canon Law fixed no Time, but required they be of *perfect Age*<sup>v</sup>, which the Gloss doth ill to interpret *Twelve Years Old*, since the Meaning is, That they be of competent Years to profit by Confirmation. And in the same Manner doth our Church nominate no Year; but appointing it to be done only to such as are come to *Years of Discretion*, and are well instructed in the Catechism; for, how can Children renew their Vow unless they understand what it is? It was formerly promised for them, and now they are to engage, that they will renounce all Evil, believe the Articles of the Christian Faith, and keep the Commandments of God; wherefore it is absolutely necessary, that they first understand the Reasonableness of their *Renunciation*, the Truth of the *Creed*, the Meaning and Extent of the *Ten Commandments*, together with the Use of *Prayer* and the *Sacraments*, for obtaining Grace to observe them, or else they can never make a prudent, or a lasting Resolution: The Promise was made by others, when we were altogether incapable; but now, that God hath spared us to Years of Discretion, it becomes our own Duty, and we must, by deliberate Choice, take it upon ourselves; and, as this Preface notes, those are the two great Ends and Benefits of this Duty. 1. That every one may expressly consent to the Covenant in which he is so highly concern'd. 2. That he may, before God and many Witnesses, engage to perform his Part thereof. Not much unlike this, is that Custom

<sup>v</sup> De consecrat. distin. 5. Can. ult. Jejunii, &c.

from of the *Jews*, of bringing their Children before the Congregation at thirteen Years old, when they have learned the Law and the *Misnah*, and their daily Prayers; whereupon they are declared *Sons of the Precept*, and henceforth to answer for their own Sins, and so the Rite ends in Praises and Supplications, *Buxt. Synag. Jud. cap. 3.* Considering therefore here is so great a Work to be performed, Ministers, Parents, and Godfathers, must most diligently prepare those under their Charge for it; and they who are to be Confirmed, must examine themselves if they can freely and willingly make this Vow, without any Reserve or Hypocrisy, and consider how they may keep it; and that some Days before be set apart to this Purpose, is very convenient; for it was an old Order, that all should fast before they came to so weighty a Duty. We must not dare to come for Company meerly, or for Fashion-sake, nor let it be said of us as *Sidonius* did of *Theodorich*, *His Worship of God is such, that every one might perceive, he shewed that Observance, rather out of Custom, than for any Reverence to Religion*, *Sidon. Epist. 1.* For then we shall not only be condemned by Men, but by God also.

§. 2. *The Interrogation and Answer.*

Quest. Do ye here in the Presence of God, and of this Congregation, renew the Solemn Promise and Vow, &c. *Answ. I do.* The most ancient and universal Way of obliging our selves by Words, is Stipulation, that is, by a *Question* and *Answer*; which is the most approved by the *Roman* Laws, because it gives the Party to be obliged, Opportunity to consider what he is to bind himself unto, and so may give a deliberate Answer. *Justin. Instit. lib. 3. Tit. 6. §. 1.* Which Method was anci-

ently used in Confirmation, wherein we are asked by the High Minister of Religion, the Bishop himself, whether we will renew our Baptismal Vow <sup>a</sup>. And to this he solemnly chargeth us to answer as in the Presence of God, and the whole Congregation; and for greater Security, one *Godfather* or *Godmother*, is peculiarly required <sup>b</sup>, as a Pledge of our Sincerity, and to be a continual Monitor to us to keep our Vow, as well as a Witness of our making the same. So that it behoveth every one who is to be Confirmed, to consider well, and answer sincerely, lest he affront God to his very Face, who discerns the Heart; yea, lest he abuse his Witnesses, and the whole Congregation, who will testify against him at the dreadful Day of Doom. We were every one obliged before, but in regard that Vow was made by others for us, and long since, when we were incapable, it is thought fit by the Church, there should be a *Novation* (as the Civil Law calls it) that is, that we should renew the Obligation in our own Names, that so the Vow may have the greater Force upon us. But it is so much our Interest and Advantage to consent to God's Terms, and engage ourselves in his Covenant, that if we know our own Benefit, we shall need no urging to it, but as soon as we hear the blessed Question, shall heartily and thankfully agree to it <sup>c</sup>. There are, indeed, many Duties, to which you do bind yourselves, but without them you cannot have eternal Life. So that it is no more than

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<sup>a</sup> *Inde olim vocatur Βεβαίωσις ἢ ὁμολογίας.* Apostol. lib. 3. cap. 17.

<sup>b</sup> *Pro eo qui promittit solent alii obligari qui fide-jussores appellantur, quos homines accipere solent dum curant ut diligentius sibi cautum sit.* Justin. instit. Lib. 3. Tit. 21. Sect. 1.

<sup>c</sup> *Fides suadenda non imperanda.* Bern. in Cantic. 66. *Nemo cogitur ut credat invitus.* Cassiodor. variar. Lib. 2.



than if the Bishop should say thus: *Since you cannot be saved unless you renew your Vow, &c. will you renew it, and keep it, that you may be saved? Who would not answer, I will?* You have been spared now by God to those Years that you can consider, what Benefits you will have by making and keeping it, and what sad Miseries you run into by breaking it; so that it may justly be expected you shall upon good Grounds say, I agree to it with all my Heart, before God and all this Congregation. And when you have engaged, remember, as the *Greek Church* speaks to the *Catechumen*, after his solemn Promise to be a Christian; *the Bonds are now sealed, and Christ hath received them who is in Heaven, mind your Promise, and fulfil your Engagement, which will openly be produced at the Day of Judgment.*——Take heed you blush not at Christ's dreadful Tribunal, where as the Powers of Heaven tremble, and all Mankind stand to be judged,——Where the Devil will be present to accuse you, saying, *Lord, this Wretch in Word renounced me, but in Deed was my Servant.* Then Angels shall sigh, and Holy Men shall bewail your Misery. But Father nor Mother cannot help you; Brethren and Friends will not own you, but every Man shall be naked and destitute——Consider therefore, and provide for your own Safety. *Euchologion Græcor. in Orat. ad faciendum Catechum.*

§. 3. *The Versicles and Responses.*

Upon the Hearing of this good Confession, the whole Church express their Joy, and their Desires it may be confirmed in some of the Words of *David's Psalms*, which are often used in ancient Liturgies, and are very properly inserted here, that the whole Congregation may joyn, I. In the Profession of their Faith in God. II. In the giving Glory to him: III. In

begging Acceptance from him. The Particulars follow.

I. *Psal.* 124. 7. **Dur Help standeth in the Name of the Lord.** *Answ.* **Who hath made, &c.]** When we consider how at our Admission into the Covenant of Grace, *The Snare* (of the Devil) *was broken, and we were delivered,* *vers.* 6. we are admonished to confess it was by the Help of God; and to prevent spiritual Pride, the Bishop minds us we cannot keep this Promise by our own Strength<sup>a</sup>, but we may have *Help* from him *who made Heaven and Earth*, and therefore ought not to despair.

II. *Psal.* 113. 2. **Blessed be the Name of the Lord.** *Answ.* **Henceforth World without end.]** And since the Name of this Glorious Lord God hath been our only Help, and shall be so for ever, have we not all possible Reason to magnifie and praise his Name now ourselves, yea, and to desire that it may be blessed and glorified to all Eternity? For he pitied and visited us, he redeemed and washed us from our Sins, in the Laver of Regeneration, and in the Fountain of his Son's Blood, and he hath now increased the Number of his professed Servants. Oh, that his Mercy may be remembred for ever and ever.

III. *Psal.* 102. 1. **Lord hear our Prayers.** *Answ.* **And let our Cry come unto thee.]** From the Remembrance of his former Favours, we are encouraged to ask for more, and in this humble Manner, we crave Audience of the King of Heaven before our Supplication begin. The Bishop is going to pray and cry to God on our Behalf, and we, and all the Congregation are about to joyn with him in  
Prayers

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<sup>a</sup> *Sed ne putes te viribus tuis hoc posse, attende cujus est opis. Aug. in loc.*

Prayers for the good Spirit which we need, and in earnest Cries to be delivered from the evil Spirit to which we were in Bondage. First, therefore we crave Acceptance, and desire, that by his answering our Requests, we may perceive our Cry hath come unto him; or, as St. *Augustine* observes, the Phrase is doubled to shew the vehement Desire, and fervent Affections of the Petitioners<sup>b</sup>. Wherefore we must speak this with an earnest Devotion, so shall we (no doubt) make Way for the following Prayer to pierce the Clouds.

§. 4. The First Prayer.

Almighty and Everliving God, who hast vouchsafed to regenerate these thy Servants, &c.] Before the Imposition of Hands, there was a Prayer made for the Gifts of the Spirit to be poured forth upon the Party to be Confirmed, as appears by the Testimonies of St. *Cyprian*, *Tertullian*, *Ambrose*, &c. before cited. For although the Spirit do go along with the Water in Christian Baptism, yet the Apostles thought it necessary to lay their<sup>c</sup> Hands on the baptized, that they might receive the Spirit in great Measures, and the Fathers thought it was particularly given by this Rite: Nor is it any Wonder (saith one<sup>d</sup>) if a Man have a double Unction, in order to receiving the Holy Ghost, since the Spirit was twice given to the Apostles themselves, John 20. 22. Acts 2. 4. especially since the Spirit is given to several Purposes (as the former Author notes)

I i 3

viz.

<sup>b</sup> In geminatione affectus petentis est. August. in locum.

<sup>c</sup> Spiritus autem Sanctus in solâ Catholicâ per manus impositionem dari dicitur. Aug. in Donat. de Bap. l. 3. c. 15.

<sup>d</sup> Riban. Maurus de Institut. Cleric. lib. 1. cap. 30.



viz. in Baptism, to consecrate an Habitation to God ; in Confirmation, to declare that the seven-fold Grace of the Holy Ghost is come into us with a Fulness of Sanctity, Wisdom, and Vertue. Or, as Eusebius Emisenus Serm. de Pentec. In Baptism, the Holy Spirit gives what is sufficient to make us innocent, but in Confirmation it gives Increase, and makes us gracious. In short, there the Spirit was bestowed to cleanse us from Sin, here to adorn us with all its Graces<sup>e</sup>. According to which ancient Doctrine, this Prayer is composed : First, to acknowledge the former Gift, and then to petition for the Second, in the very Words almost of that ancient Prayer, which came between Baptism and Confirmation in the Greek <sup>f</sup> Liturgy. *Blessed art thou, O Lord God Almighty, ——— Who now hast pleased to regenerate this thy new inlightened Servant, by Water and the Holy Ghost, granting him a Pardon of all his voluntary and involuntary Sins : Do thou, O Lord, and merciful Governor of all, bestow upon him also, the Seal of the Gift of the holy, omnipotent, and ever to be adored Spirit, &c.* And it is very fit we should praise God for the Grace of Baptism, before we beg that of Confirmation ; especially because the washing of us from Original Sin in the holy Laver, did cleanse and prepare us, that we might be pure Temples for the Holy Ghost to dwell in ; the greater Measures of the Spirit now begged, are but in pursuance of the former Mercy. The Lord did then consign us to the Spirit, and now we pray it may visibly

<sup>e</sup> Albaspin. Observat. lib. 1. 25.

<sup>f</sup> Ὁ ἡ νῦν δὲ δοκῶντας ἀναγενῆσαι τὸ δῶλόν σε τὸ νεοφωτιστὸν δὲ ἱδάλῳ καὶ πνεύματι, καὶ τῷ ᾧ ἐκείνων, καὶ ἀκυσίων ἀμαρτημάτων ἀφεσὶν αὐτὰς δωρησάμεν. Αὐτὸς δέσποτα, παμβασιλεῦ, ἀπολαλῶν χειρεσὶ αὐτὰς, καὶ τῷ σφραγίδα τὸ δρωεῖς τὰ ἁγία, καὶ παντοδυνάμει, καὶ περὶ πάντων σε πνεύματι. Euchologion Græcor. pag. 355. Offic. St. Baptism.

visibly exert itself: He then lifted us as his Soldiers, and we have been ever since by Catechising trained. Gen. 14. 14. and now are going into the Field against our spiritual Enemies, so that we shall need more visible and more efficacious Assistances; wherefore we pray for all the Gifts of the Holy Spirit, which, in the old *Greek* and *Latine* Translations, are reckoned up to be *Seven*, Isa. 11. 2. and from thence are transcribed into this Prayer; and these *Seven* are put for all, because the Scriptures describe the Gifts of the Holy Ghost by *Seven Spirits*, Rev. 1. 4. Chap. 4. 5. and 5. 6. Whence also we often read in the Ancients, of the *Seven-fold Grace* of the Spirit <sup>s</sup>, and the Number *Seven* is put for the Holy Spirit itself <sup>h</sup>. But for these *Seven* here reckoned up, it is certain they were in the same Words repeated in the Office of Confirmation, as long ago as St. *Ambrose's* Time, who saith, *Remember that thou hast received the Spiritual Seal, the Spirit of Wisdom and Understanding, the Spirit of Counsel and Strength the Spirit of Knowledge and Godliness, and the Spirit of Holy Fear* <sup>i</sup>. And in another Place <sup>k</sup>, *It remaineth after Baptism* (saith he) *that we be made compleat, when upon the Prayer of the Priest, the Holy Spirit is poured into us, the Spirit of Wisdom, &c. as before.* Where he farther instructs us, that all Gifts and Graces belong to the Spirit, but these are the most eminent and principal, so that they are put for all the rest. We must not be too curious in the Particulars, since many of the Words seem to be synonymous, yet we may thus distinguish these

I i 4

seven

<sup>s</sup> Ambros. in Luc. 9. item Raban. Maurus, lib. 1. cap. 30.

<sup>h</sup> *Septenaria numero significatur Spiritus Sanctus.* August. de Civ. Dei. lib. 11. cap. 31.

<sup>i</sup> Ambros. lib. de initiand. cap. 7.

<sup>k</sup> Idem de Sacram. lib. 3. cap. 2.

seven Gifts. 1. The Spirit of being Wise in Spiritual Things. 2. The Spirit of apprehending what we are taught. 3. The Spirit of prudent managing all our Actions. 4. The Spirit of Power to execute all our religious Purposes. 5. The Spirit of discerning between Good and Evil. 6. The Spirit of Devotion in God's Service. 7. The Spirit of Reverence to be expressed towards God in our whole Conversation. These are the blessed Gifts for which the Bishop prays, that we may be wise and apprehensive, prudent and courageous, discreet in our Choice, devout in our Duties, and pious in our Lives; and if these can be obtained, we may be assured all Graces will spring from these Roots, Charity, and the Love of God, Humility and Watchfulness, Faith and Holiness, Meekness and Patience, Temperance and Chastity, and what not. Let us therefore *kneel reverently*, and joyn devoutly with the holy Man; let us open our Hearts by earnest Desires, and stretch out the Hands of Faith and Hope to receive these so much needed, these so inestimable Gifts; and let us not doubt but God will hear his own Servant, and gratify our Desires: Christ hath promised to give these Gifts to us, and others have received them in the Use of this very Means, so that if we ask heartily, and believe firmly, God will by the same Means give them unto us also.

§. 5. *The Laying on of Hands.*

The Imposition of Hands is one of the most Ancient Ceremonies in the World, observ'd by *Jacob* in the giving of his Blessing, *Gen.* 48. 14. and by this Example ever after practis'd among the *Jews* in Benedictions, in conferring of all Holy Offices, *Numb.* 27. 18. and to many other Purposes in their Religion; whereupon our Lord *Jesus* used it also when he blessed

little



little Children, *Matth.* 19. 13. as well as when he healed the sick, *Mat.* 8. 15. and the *Apostles* adopted it to be the Rite, for Communicating the Spirit in Confirmation, *Acts* 8. 17. which was so regularly observed, that it gave Name to the whole Office, which is call'd *Laying on of Hands*, *Heb.* 6. 2. as we noted before, and not only *S. Augustine*<sup>1</sup>, but most of the *Latine* Writers call it usually *Imposition of Hands*; nor was Confirmation ever ministred without Laying on of Hands<sup>m</sup>. The *Roman Church* of late hath left it out, and instead thereof, use anointing and giving the Party a Box on the Ear: But our Church hath restor'd this Essential and Apostolick Rite; and as upon *Moses* laying his Hands upon the Seventy Elders, God put his Spirit upon them, *Numb.* 11. 17. so we hope he will impart it to us when the Bishop lays his Hand upon us, see *Numb.* 6. 27. and therefore we kneel most humbly that we may receive it. It was anciently the Manner for the Bishop to lay both his Hands a-cross on the Head of the confirmed, not only in imitation of *Jacob*, *Gen.* 48. but with allusion to the Death of Christ in whom we believe, and from whom we receive the Holy Ghost. But this is now laid aside. It may seem more strange to some, how our Reformers came to omit the Ceremony of anointing with Oil, used so anciently in the *Latine Church*, and in the *Greek* also, that it hath caused the whole Office to be called *Chrism*, or *Anointing*, and by that Name it is called in some very ancient Canons: But it must be considered, that this Oil, or *Chrism*, is not of Apostolical Institution, nor Use in Confirmation, but was added after  
their

<sup>1</sup> August. in donat. de Bapt. lib. 3. cap. 16.

<sup>m</sup> Dehinc manus imponitur advocans & invitans Spiritum Sanctum.  
Tertul.

their Times, in Allusion to that Oil unto which the Holy Spirit is compared, for its healing and flaming Qualities. And I am apt to believe, this Anointing was first added to the Office of Baptism, but not used in Confirmation till afterwards, which hath occasioned divers to mistake, who apply many Places of Antiquity where the Baptismal Anointing is mentioned, as if they belonged to Confirmation. However, this Chrismation is accompanied with much Superstition in the *Roman Church*, and hath excluded the more ancient Rite of Laying on of Hands; so that our Reformation hath restored the Primitive Ceremony, and rejected the Anointing, well knowing that it was not essential to this Office, nor used by the Apostles; so that if any shall object there is a Deficiency in our Confirmation, he may say there was a Defect in that of the Apostles also, since we do all it is recorded they did. Nor is our Church more careful to keep to the Apostolick Pattern in the Ceremony, than in the Person who performs this Rite; appointing it only to be done by a Bishop, because, though Philip had Liberty both to preach and to baptize, yet the Apostles only could Confirm, *Acts* 8. 14. 15. *Chap.* 18. 16. And thereupon the ancient Church did ever reserve the Honour of dispensing this Administration to the Bishops their Successors, as all the Fathers with one Consent testifie<sup>n</sup>. And though St. Ambrose mentions the Presbyters in *Ægypt*, who consign in the Bishop's Absence<sup>o</sup>, yet we may gather from

St. Au-

<sup>n</sup> Χρῆμα τῷ Ἀρχιεπισκόπῳ ἔσται, αὐτῇ δὲ τῷ ἱερέϊ αὐτοῦ (Cawthra). Dionys. Eccl. Hier. cap. 5. *Ad confirmationem unitatis in Ecclesiā Christi, à Pontificibus fieri solet.* Ambros. in Heb. *A solis Episcopis.* Aug. quæst. 44. in N. T. τὸ χορηγεῖν. Chrysost. homil. in 18. Act.

<sup>o</sup> Ambros. Comment. in Ephes. 4.

St. Augustine<sup>p</sup>, that is meant of their Consecrating the Elements; and if any where else we read of the Priests Anointing, it is usually meant of the Anointing in Baptism; for that of Confirmation was ever thought to be the Bishop's Prerogative. But then as the Bishops have the sole Honour, so they have also the whole Charge of this Duty<sup>q</sup>; and since it must be wholly undone, if they perform it not, the Church hath enjoined the frequent Administration thereof unto those *Reverend Fathers*, whose peculiar Privilege of Confirming, is apt to beget a greater Veneration of it in the Minds of devout People, and to make them expect nobler Effects from that Office, which none but the highest Minister of Religion can celebrate.

#### §. 6. The Benediction.

Defend, O Lord, this thy Child (or this thy Servant) with thy Heavenly Grace, that he may continue thine for ever, &c.] The present Church of Rome is very Magisterial in the Words of this Rite, for the Bishop saith, *I seal thee with the Sign of the Cross, and I confirm thee with the Oil of Salvation.* The Greek is something more modest, saying only, *The Seal of the Gift of the Holy Ghost.* *Eucholog.* But ours is the humblest Form of all, being an earnest *Supplication*, to shew that the Bishop doth not pretend to give the Spirit from himself<sup>r</sup>, but he begs it of God, whose Steward he is, and the Instrument to convey it to us. It is  
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<sup>p</sup> August. Quæst. 101. in Ver. & Nov. Test.

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probable also, that it was most anciently done by Prayer, since St. *Augustine* saith, *Imposition of Hands was a Prayer made over a Person*<sup>c</sup>; and St. *Ambrose* notes, *That even St. Paul himself was not so bold as to communicate the Spirit autoritatively to his New Converts, but he begs it of God for them*, Col. 1. 9.<sup>c</sup> Now the Party Confirmed, ought chearfully to hope this Prayer shall be accepted, and while the Bishop's Hand is over our Head, we ought to meditate, that God himself will keep us *in the Shadow of his Hand*, *Isa.* 49. 2. And that by this Rite is signified, that the Lord will stretch out his *Hand to defend us against all our spiritual Enemies*. We have given up our selves to be his Servants, and the *Hand of the Lord is with us*, Luk. 1. 66. That is, his Spirit is upon us, and if we keep close to him, *None can pluck us out of his Hand*, Joh. 10. 28. 29. but we may continue his for ever. *Satan* will assault us, the *World* will allure us, and the *Flesh* will intice us to break this Vow; but the Holy Man prays we may be defended by the Spirit of Grace, so that we may never fall off, as too many have done. It is a Comfort to see so many dedicating themselves to God, but it is also a sad Consideration, that scarce one of twenty remember this Engagement, but they first forsake God, and then he forsakes them for ever, 1 *Chron.* 28. 9. Oh, then let us pray, that neither we, nor any of our Relations, may prove Apostates, or Backsliders, but that we may remain under the divine Protection, and continue his to our Lives-End. For if we keep united to this living Root, we shall not only live, but flourish, grow, and bring forth more  
and

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<sup>c</sup> *Manus autem impositio — quid est aliud, nisi oratio super hominem?* August. in Donat. de Bap. lib. 3. cap. 17.

<sup>c</sup> *Impetrare optavit, non imperare presumpsit.* Amb. de Spirit. Sanct. lib. 1. cap. 7.



and more Fruit, *John* 15. 2. The Grace now imparted, is of that Nature, that if we cherish it, we shall *encrease* daily therein, and therefore the Bishop prays we may not only have the Spirit at present, but that we may grow in Grace every Day, even until we be fitted for Glory, and be *Partakers of Gods heavenly Kingdom*, as the Council of *Laodicea* speaks. And since so excellent a Prayer is made by so eminent a Person, with so ancient a Rite, let every one for himself, and every one for his Children, Servants, or Friends, add thereto a most affectionate *Amen*.

§. 7. *The Versicle, Response, and Lords Prayer.*

**The Lord be with you.** Answ. **And with thy Spirit. Our Father, &c.]** We have fully discoursed of these Devotions, *Comp. to the Temple*, Part. I. and shall only note here, that the Parties confirmed, having professed their Faith, and vowed Obedience, ought now to be *saluted as Brethren*, and are to be reckoned among the Faithful, as being sealed with the Seal of God, and now belonging unto his Family <sup>v</sup>. The Spirit hath been given to them; we pray, therefore, it may remain with them. The Bishop desires the Lord may assist them in blessing his Name for these Mercies, and they mutually pray the Lord may assist the Spirit of the holy Man, who is praying for them. And then all most fitly join in saying the Lord's Prayer, *Which the whole Church sayeth, and shall say unto the End of the World.* August. retract. lib. 1. cap. 19.

§. 8.

<sup>v</sup> Καλέωσθε ἀλλήλους ὡς ἀδελφούς. Καὶ δεσποτέας τιμειώσθαι,  
Gregor. Nazianz.

## §. 8. The proper Collect.

Almighty and Everlasting God, who makest us both to will and to do those Things that be good, &c.] Without me (saith Christ) ye can do nothing, *John* 15. 2. and the better Sort of Heathens confessed, that the Power to do good, as well as the Will to chuse it, was from Heaven\*, which Truth, as it is expressed in St. Paul's Words, *Phil.* 2. 13. is made the Foundation of this Address. We have heard these Persons willing to chuse, and ready to promise that which is good, wherefore we confess God gave them the Will, and he can only give them Power to perform that which they have promised; and since he hath made them willing already, we hope he will make them able also; for though the Will be good, yet if it produce no suitable Actions, it will but aggravate their Condemnation, and that is the Reason why we pray so oft and so earnestly for them. The Bishop hath now, in Imitation of the Apostles (as all Parties confess) laid his Hands upon these Persons, and as Christ shewed his Favour to little Children, *Matt.* 19. 15. by laying his Hands on them, and expressed his Love to St. *John* by the same Sign, *Rev.* 1. 17. So the Holy Man hath laid his Hands on these, as a Token of God's Favour, and therefore he is concerned to pray, that it may not be an empty and insignificant Sign; but that the

\* *Χωρὶς Δαίμονος ἐδεῖς ἀγαθός.* Pinda. *Ἐν δὲ ἡ ἐφ' ἡμῖν αἰ-  
ρεσις τῶ καλῶν, ἀλλὰ ἡ αὐτὸ τὸ ἐφ' ἡμῖν θεῖον ἐχομεν.*  
Hierocles.

† *Hic unus locus abundè testatur hujus Ceremonie originem fluxisse  
ab Apostolis.* Calv. in *Heb.* 6. *Exempla Apostolorum & veteris Ec-  
clesiæ vellem pluris estimari,* Zanchius. Vide *Clemnit. Examē  
Concilii. Trident. Part. 2. de Confirm.*

the Hand of God may be over them for ever, even when the Bishop's Hand is removed; and that God's Spirit may be always with them; which Petitions are well paraphrased by that Prayer of the Greek Church, *Lay thy mighty Hand upon him, and protect him by the Power of thy Goodness, keep this holy Seal inviolable, and vouchsafe to bring him to Eternal Life, and to fulfil all thy good Pleasure*<sup>2</sup>. For thus it is desired here, that the Hand and Spirit of God may continue with us; the one to assist us in the Understanding, the other to help us in the Performance of the Divine Word, till we come to everlasting Happiness. *The Word of God* shews us the Way to Heaven, *The Spirit* makes us to understand and obey the Directions thereof; so that if God hear this Prayer, we cannot miss of that blessed End. And here we must observe, to what End the Holy Ghost is given us in this Ordinance, not to make us able to speak with Tongues, but to know the Word, and do the Will of God. It is the Saying of the famous S. Augustine: *The Spirit, which is now given by Imposition of Hands, is not attested by temporal and sensible Miracles, as it was at first, for the Commendation of our Faith while it was young, and to enlarge the Beginnings of the Church: For who doth not expect that those on whom Hands are laid, for receiving the Holy Ghost, should presently begin to speak with Tongues? but yet the Divine Love is understood to be secretly and invisibly inspired into their Hearts by the Bond of Peace, which enables them to say, The Love of God is shed abroad in our Hearts by the Holy Spirit which he hath given us.*  
August.

<sup>2</sup> Ἐπίθεσ αὐτῷ τὴν χεῖρα σου τὴν κατὰ χάριν, ἢ οὐκ ἔστιν αὐτῷ ἐν τῇ δυνάμει τῆς οὐρανόθεν, ἀποστολῆς τῆς ἀρετῆς διαφύλαξον, ἢ ἀξίωσον αὐτὸν εἰς τὴν ζωὴν αἰώνιον, ἢ εἰς τὴν οὐκ ἀπολείαν.  
Euchlog. in Offic. ablut. post. S. Baptisn.



*August. de Bapt. in Donat. lib. 3. cap. 16.* So that we must not despise Confirmation in our Church, though it be not attended with miraculous Effects, which have been ceased above Twelve Hundred Years; though it impart no Gifts, yet it communicates Graces, which are much more desirable; if hereby we gain the Defence of God's peculiar protecting Hand, and the Influence of his Spirit, that we may understand our Duty, and practise it, so as to go on safely to the Possession of Eternal Life; we shall have Cause to rejoyce that we came to it, and be obliged to give Glory to Jesus, *who with the Father and the Holy Ghost liveth and reigneth, ever one God, World without End. Amen.*

§. 9. *The general Collect and final Blessing.*

Both these Parts of this Office are expounded in the End of the Communion Service; *The Collect* is added here, because the Ancients believed that Confirmation was a Preservative to both Body and Soul<sup>a</sup>, so that after it we may fitly pray, That God may direct, sanctify, and govern both our Souls and Bodies; so that we may not stray from his Commandments, and we make it a new Prayer, if we say it with a new Devotion, and apply it to this Occasion. The *Blessing* concludes all Offices, and particularly ought to end this, in regard it is the Epitome of the whole Administration, which is only a more solemn Benediction, and therefore we must most humbly receive it, and most firmly believe it, that it may be made good unto us. *Amen.*

*The*

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<sup>a</sup> Ἐστὶ γὰρ τὸ αἰγιον πνευματικὸν σῶμα τοῦ φυλακισμένου, καὶ ψυχῆς σωτηρίου. Cyril. Catech. Mystag. 3.

## The CONCLUSION.

Thus we have represented a Rite in itself Primitive and Pious; in its Administration pure, and separate from all that Superstition had added to it; in its End so excellent, that it is commended by Christians of all Perswasions, and yet, alas! (however it comes to pass) too much neglected, to the Grief of all good Men, the Scandal of the Church, and the great Detriment of Religion. Wherefore we cannot leave it till we have pressed the constant Observation thereof. The *Romanists*, indeed, pretend to prefer it before Baptism<sup>b</sup>, but must we give it no Honour, because they give it too much? It is not in our Church set to vye with Baptism, but, as of old, appointed to pursue the same Design, and ordered to make the Baptismal Vow more solemn, and more regarded<sup>c</sup>. We do not absolutely deny Salvation to all that want it, but we judge it a great Sin to despise it, or wilfully neglect it; and we think it highly concerns the Church and every particular Person, to be careful it be not omitted, and that for these Reasons: I. Because it tends very much to *advance* the *Knowledge* of Christian People, who are more obliged to *teach* and to *learn*, when so solemn an Account is to be given. II. It conduceth to the *Encrease* of *Faith* also, and lays fresh Engagements upon every one to avoid Evil and to do Good, obtaining withal, the Spirit for their Assistance therein. III. It is an excellent Means to

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<sup>b</sup> Hoc sacramentum perfectivum esse Baptismi, asserit. Aquin. Sum. 3. p. qu. 72. Art. 9. majori veneratione venerandum & tenendum quam Baptismus. Dist. 5. de Consec. Can. de his.

<sup>c</sup> In impositione manuum sequimur Consuetudinem Ecclesie, licet ante advocacionem Spiritus constet aliquem Baptizatum, Hieron. adv. Lucifer. Tom. 2. 187.

preserve the Churches Peace, and may prevent many from falling into Schism and Heresy, by laying a good Foundation at first, and by rescuing the younger from the dire Misfortune of Evil Guides. IV. It doth effectually confute the Clamours of *Anabaptists* against our Custom of Baptizing Children before they can understand; for if this be added, we have the Benefit of Baptism against the Danger of Death, and yet the same Security they pretend to who defer it till riper Years. V. Hereby we shall agree with the *Apostles*, with the *Catholic Church* in all Ages, with all those Wise and Holy Men who have enjoyed and practised this Rite, and believed great Benefits were received thereby: Which Considerations I hope will have their due Effect upon all that are concerned. And I. That the *Reverend Fathers* of the Church will imitate the Piety of the Primitive<sup>d</sup> Bishops, and not esteem it a Trouble to go into the Country to Confirm, since they will thereby bring so much good to the Church, and beget in the Minds of the People a singular Affection to their Persons, and a great Veneration of their Office. II. That *Parents* and *Godfathers*, who stand obliged by the Baptismal Vow, will be careful to obtain a Discharge from the Bonds they have entred, and when they have done their Duty in fitting their Charge for *Confirmation*, I hope they will not repine at a little Trouble and Charge, but rather go to the Bishop, than want so great a Benefit to themselves, and to the Child. III. I hope that *Ministers* will be ready to promote it, considering that when they have fitted their *Catechumens* for this Office,

<sup>d</sup> Non equidem abnuo hanc esse Ecclesiarum consuetudinem, ut ad eos qui longe in minoribus urbibus per Presbyteros & Diaconos Baptizati sunt, Episcopus ad invocationem Sancti Spiritus manum impositurus excurrat. Hieron. Adv. Lucifer. Tom. 2. p. 187.



Office, and brought them to it, they are excellently prepared to receive the Benefit of all their After-labours, and may well hope to give a good Account to God of them: *Finally*, I with this serious Advice may encourage all Persons who want Confirmation, of what Age or Condition soever, to desire it, and wait for an Opportunity of it, and that it may direct those who come to it to perform their Part acceptably, and so as to gain the Benefits of it. And also that it may warn all who have been Confirmed, *To keep the Grace thereof* (as St. Cyril speaks) *intire and without Spot in their Heart, daily encreasing in good Works, and walking in all well-pleasing to the Author of their Salvation Christ Jesus, to whom be Glory for ever and ever* <sup>c</sup>. For nothing can more adorn this excellent Rite, than the holy Conversation of those who have been Partakers thereof.

<sup>c</sup> Cyril. Catech. Mystag. 3.

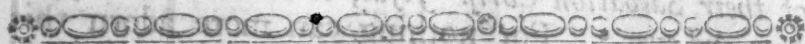
F I N I S.





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## Of the Chief Heads in the Communion Office.



*Of the Communion Office in general.  
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